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ABSTRACT

This report, written in popular education style and designed to be readable both by adult educators and by the people with whom they work, describes a week-long meeting of the World Assembly of Adult Education. Under the general themes "Where are we?" "Where are we going?" and How to do it" the report provides synopses of the reports of 17 working groups on the following topics: peace and human rights, popular theater and communications, participatory research, rural adult education, adult education and prisons, adult education and indigenous peoples, workers' education, adult education and self-management, adult education and new technology, literacy and post-literacy, history of adult education, adult education and women, adult education and older adults, civic adult education, training of adult educators, adult education and primary health care, and adult education and the disabled. The report also includes comments from numerous participants from around the world, as well as officials of UNICEF, UNESCO, the International Conference on Adult Education, the presidents of Argentina and France, and other dignitaries. The report includes numerous drawings and photographs. The meeting agenda and a list of participants are included. (KC)

ED280991

HANDS OF KNOWLEDGE

"Adult Education, Development and Peace"

Report of the
World Assembly of Adult Education
Buenos Aires, Argentina
November 22 - 30, 1985

World Assembly Logo -
a Maya symbol for calling together

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Consejo de Educacion de Adultos de America Latina

CEAAL

International Council for Adult Education

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HANDS OF KNOWLEDGE

"Adult Education, Development and Peace"

Report of the
World Assembly of Adult Education
Buenos Aires, Argentina
November 22 - 30, 1985

edited and illustrated
by
Erma Stultz

International Council for Adult Education

MAJOR CONTRIBUTORS To The 1985
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29 Prince Arthur Avenue
Toronto, Ontario
M5R 1B2
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The Hands of Knowledge

by

hugo arevalo & charo cofre

I

I greet whoever gives her hand -
Black, white or yellow,
Rough, smooth or simple,
Always the hand of my sister.

Sometimes I look in books
For the truths of Life,
While in the hands of the miner,
Is the truth extended.

Refrain: We sing with joy:
We are of this continent,
Where all people
Are creating a new life:
We are of this continent.

II

I raise my eyes to the stars
Looking for knowledge,
While in the hands of the Indian
There is knowing, the stars and time.

I go in pursuit of Light
Which gives widsom
While in your two hands, woman,
Is life, fully alight.

III

I climb the towers of science
To encounter knowledge
While in the hands of the campesina
Is popular knowledge.

I who believe in teaching,
Have finally learned to learn
From the hands of my people
Where all knowledge is.

Song for the World Assembly of Adult Education.

Editor's Preface

The World Assembly of Adult Education, "Adult Education, Development and Peace" held in Buenos Aires, Argentina, 24-30 November, 1985, attended by nearly 600 adult educators from 91 countries, was the first international adult education event of its kind to be held in Latin America.

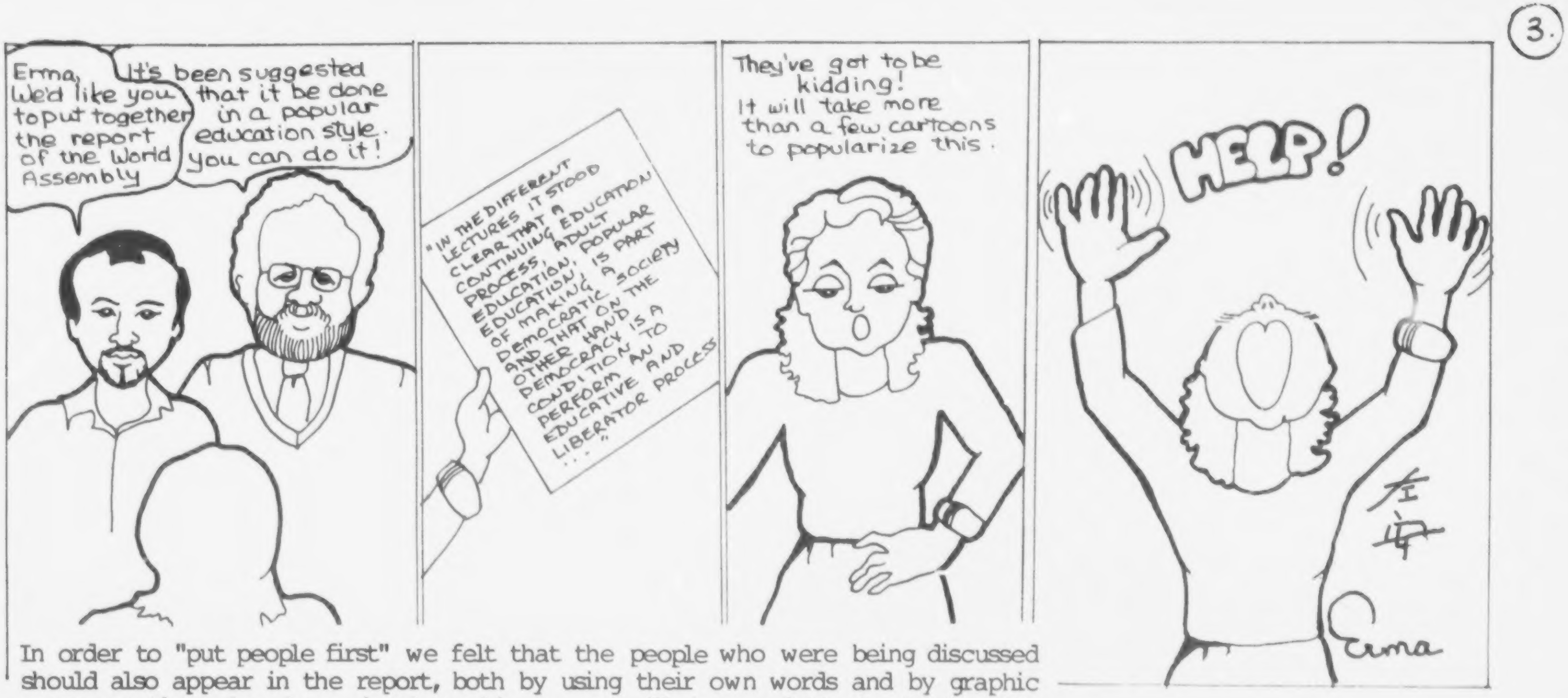
This World Assembly was a unique opportunity to experience the Latin American perspective of adult education as well as an opportunity to experience the flavor of Argentina by integrating a rich cultural program throughout the week. There was no formal presentation of papers and participants were encouraged to use popular education methods stressing participation and collective decision-making. In the words of Dame Nita Barrow, President of the International Council for Adult Education, "We have chosen this year to fully integrate all the elements of popular education and share all the experience ... and the assembly has chosen to practice what its members preach".

Each day 17 working groups met to try to put into practice what adult educators talk about: stimulate the sharing of experience among people at both an intellectual and emotional level by making use of popular education methods. A team of rapporteurs met each evening with the task of synthesizing the day's events to report back to the plenary sessions the following morning. This team included:

Elizabeth Gerver, Rapporteur-General (Scotland)
Alfonso Lizarzaburu, Deputy Rapporteur-General
(ICAE's UNESCO representative)
Moema Viezzer (Brazil)
Hashim Sati (ARLO/Iraq)
Esther Desilets (Quebec, Canada)
Thelma Awori (Uganda)
Nabila Breir (Lebanon)

Their task was carried out with much work, great skill and a "triumph of imagination" which has stimulated the production of this report.

In keeping with the spirit of this World Assembly, it was decided to prepare a report in a popular education style. I was approached to carry out this task and after some initial reading recorded my concerns:


3.
Erma, We'd like you to put together the report of the World Assembly
It's been suggested that it be done in a popular education style. You can do it!
"IN THE DIFFERENT LECTURES IT STOOD CLEAR THAT A CONTINUING EDUCATION PROCESS, ADULT EDUCATION, POPULAR EDUCATION, IS PART OF MAKING A DEMOCRATIC SOCIETY AND THAT ON THE OTHER HAND DEMOCRACY IS A CONDITION TO PERFORM AN EDUCATIVE AND LIBERATOR PROCESS ..."
They've got to be kidding! It will take more than a few cartoons to popularize this.
HELP!
Erma

In order to "put people first" we felt that the people who were being discussed should also appear in the report, both by using their own words and by graphic representation. Our hope is that this report will be readable by both adult educators and the people with whom they work.

The report has been put together to generally follow the proceedings of the Assembly. This involved listening to audio and video tapes, reading handwritten notes in Spanish, French and English, and trying to represent fairly, often very different views within the same working group. Upon reading the report by Elizabeth Gerver, Rapporteur-General (Scotland) to the final plenary, I immediately identified with her statement which I would like to include here as also representing my concerns for this report:

"The seven of us who have worked together this week, speak Kpelle, German, Italian, Kiswahili, French, Spanish, Arabic, Portuguese and English. The summaries which you have heard from us each morning have been based on lengthy discussion, from very diverse backgrounds. We had to deal with reports which sometimes were illegibly written in English as a third or fourth language, then typed with errors because of the handwriting, then interpreted into Spanish, and the Spanish interpreted in turn, to French. In short, if you found any resemblance between our presentations and your discussions we will be surprised and delighted."

Photographs by	(with page numbers):
Thomas Balke:	9, 11, 13, 14, 15, 21, 31, 32, 36, 46, 54, 66, 88
Jack McNie:	4, 5
Erma Stultz:	40, 67, 75, 80

- Erma Stultz,
Toronto, Canada
September 1986

seen from Buenos Aires

Intense discussions in the small rooms of the San Martin Cultural Centre, resports from nearly 100 countries, coffee in the corner cafes of the city, an explosion of music and art each night, restaurants jammed with people at midnight, and early morning walks in the only slightly subdued streets of Buenos Aires are only some of the memories from the World Assembly.

We have been on the road from Buenos Aires for less than a year. In many ways we are still trying to capture as much of the meaning of that remarkable event as we can. It was an event which grows more profound to me as time passes. Indeed most of our year in Toronto has been taken up with improving our capacity as an organization to support the broadened vision and increased responsibilities which lie before us on the road.

Designed to use the methods of popular education, building from our own experiences, the World Assembly gave each person a unique vision and message. But there were some things that all of us saw and some things that many have commented on since.

Buenos Aires brought together for a few days in one city the experiences of nearly 600 educators from nearly 100 countries. It combined them with a people excited by the realities of democracy after so many years of military rule. It made full and practical use of the extensive and articulate Latin American experiences of popular education to weave us all together in scores of organized and unorganized groups. Spontaneous moments of dancing in the Hotel after the week was over and dancing into the streets around the Cultural Centre where we met were but a few of the events where music brought us together.

But for many, the meaning of the week was to be found in the unplanned and unannounced yet fully attended walk in the circle of the Plaza de Mayo with the Mothers and Grandmothers of the Plaza. Their humility, steadfastness and grasp of life gave us hope for our smaller and larger struggles back home.

The World Assembly of Paris in 1982 linked us as adult educators with social movements such as the peace movement and the women's movement. In Buenos Aires we began to feel ourselvs as a social movement with a shared vision, with some elements of methods and strategies and with a unique and important role to play.

Buenos Aires offered for the first time a full view for the world of the Latin American vision of "popular education". While many of us had read about Paulo Freire, it came as a great surprise and delight to many to find the depth and range of the contributions. It was only a beginning.

We remember the eloquence of President Raul Alfonsin, and others such as Lucille Mair, Adolfo Perez, Esquivel, the stimulation of the panels with people from China, Tanzania, the Soviet Union, Jamaica, Sweden, Finland and Nicaragua speaking out. There were two standing ovations; one for the delegate from Nicaragua and the other for the delegate from South Africa's African National Congress.

Dame Nita Barrow, our President was everywhere - in the assembly hall, in the smaller meetings, in the cafes, dancing at night, smoothing ruffled feathers, and pushing up to tackle the issues which really mattered.

The rapporteurs worked so well in three languages and gave us each morning a picture of the work the day before.

The heroines and heroes of the Assembly were undoubtedly the hundreds of women and men from Buenos Aires (CEAAL-Argentina) and Santiago (CEAAL-Latin America) who organized the transportation, the meals, the rooms, the daily newspaper, the contacts with the Press, the book stalls, the music and arts in the evening, the interpretation and the endlessly changing air tickets!
We salute you!

⑤

In more specific ways the Buenos Aires Events underscored the rapid development of the non-governmental organizations in the field of adult education. While the role of these organizations varies enormously from country to country, they have moved from marginality within the field of adult education to having a central place. There is a challenge to our theoreticians and researchers as well as to our state institutions to learn from these practitioners.

Buenos Aires also served to underscore the limitations of building an international movement trying to use English as the main medium of communication. In Paris we learned, for example, that there really isn't a word in French for adult education, as a literal translation. In Buenos Aires we were struck in each group by the frustration of knowing that fascinating and important ideas existed in Spanish which we were not able to understand or read. The degree to which people are able to express their ideas in their own languages is a measure of a movement. Ours has far to go.

For one week we had a taste of the full creativity, energy and ideas which our movement represent.

In the months which have passed we have been working to improve our capacity to serve this movement more adequately in all parts of the world.

Budd Hall
Secretary-General
International Council for
Adult Education

⑥

PROGRAMME

for the

WORLD ASSEMBLY OF ADULT EDUCATION
"Adult Education, Development and Peace"
Buenos Aires, Argentina
24-30 November, 1985

November 22 and 23

Meeting of ICAE Executive Committee

Sunday, November 24

Registration for the World Assembly

Orientation of Assembly participants with special responsibilities.

Monday, November 25

Inauguration of the World Assembly at the main hall of San Martin Cultural Centre.

Chair: Nita Barrow, President of ICAE

Introductory remarks:

- Francisco Vio Grossi
  Secretary-General, CEAAL
- Isabel Hernandez,
  Secretary, World Assembly of Adult Education

Speakers:

- Raul Alfonsin,
  President of the Republic of Argentina.
- Presentation of special award to President Alfonsin
- Nelida Baigorria,
  Director, Argentine National Campaign for Literacy and Lifelong Education.
- **President of special award to Lewis Perinbam, Vice-President, Special Programmes, Canadian International Development Agency**

WHERE ARE WE?

PLENARY SESSION
Chair: Musari Al-Rawi (Iraq)

The Buenos Aires World Assembly.
Description of the proposed working methodology and approval of the agenda:
Francisco Vio G., Secretary-General, CEAAL

Popular Education, Development and Peace
Report of ICAE on the Development of Adult Education since the 1982 Paris Conference:
Budd L. Hall, Secretary-General, ICAE

WORKING GROUPS
Constitution and first session of Working Groups, concentrating on what we have done and where we are in each of the working areas.

CONVIVENCIA
Music and theatre presented by popular groups from Argentina, Latin America and other parts of the world.

POPULAR EDUCATION AND CULTURE FAIR
Each evening from Monday through Thursday, the San Martin Centre will be transformed into a "plaza" with different "stalls" open simultaneously and dedicated to the presentation, comparison and discussion of popular education and culture activities.

Tuesday, November 26

WHERE ARE WE? Plenary Session
Chair: Bernard Smagghe (France)

Report of the highlights of the Working Group discussions and conclusions.
Presenter: Moema Viezzer (Brasil), Rapporteur

WHERE ARE WE GOING?

ROUND TABLE: The contribution of Popular Education for Development and Peace.
Moderator: Rex Nettleford (Jamaica)

Contributors:
- Adolfo Perez Esquivel (Nobel Peace Prize recipient, Argentina)
- Alexandre Vladislavlev (U.S.S.R.)
- Lucille Mair (Jamaica and United Nations)

WORKING GROUPS
Continuation of the Working Groups constituted on Monday. Concentration on perspectives and possibilities for the future in each area.

ICAE BUSINESS MEETING
Chair: Nita Barrow
Meeting of ICAE Member Associations on proposed constitutional Amendments.

POPULAR EDUCATION AND CULTURE FAIR

REGIONAL MEETINGS

RECEPTION FOR WOMEN PARTICIPANTS

Wednesday, November 27

WHERE ARE WE GOING? Plenary Session
Chair: Rosa Paredes (Venezuela)

Report of the highlights of the Working Group discussions and conclusions.
Presenter: Thelma Awori (Uganda), Rapporteur

- Presentation of Nominees for ICAE Executive Committee

⑧

HOW TO DO IT

ROUND TABLE: The adult education movement in action. Methodology and policy around the planet.
Moderator: Michele Jean (Quebec, Canada)

- China - Sun Dong Tang
- Nicaragua - Adolfo Lopaz
- Nordic Countries - Peter Engberg (Sweden)
  - Helena Kekkonen (Finland)
- Tanzania - David Sizya

WORKING GROUPS
Concentration on methodology and policy

REGIONAL MEETINGS

MEETING OF ICAE SECTORAL MEMBER
General meeting of the International Congress for University Adult Education (ICUAE).

POPULAR EDUCATION AND CULTURE FAIR

Thursday, November 28

HOW TO DO IT Plenary Session
Chair: Halima Traore (Mali)

Report of the highlights of the Working Group discussions and conclusions.
Presenter: Esther Desilets (Quebec, Canada)

VOTING BY MEMBER ASSOCIATIONS TO ELECT THE ICAE EXECUTIVE COMMITTEE

DEVELOPING PLANS OF ACTION - Working Groups
Work will be devoted to the development of plans of action. Purpose: to produce plans of action for ICAE programmes and networks and the Council as a whole.

REGIONAL MEETINGS

POPULAR EDUCATION AND CULTURAL FAIR

Friday, November 29

RECEIVING THE PLANS OF ACTION Plenary Session
Chair: Nita Barrow

Each working group will present one transparency and a brief commentary to the Assembly.

Remarks from the Rapporteur-General,
Elizabeth Gerver (Scotland)

ICAE BUSINESS
Chair: Nita Barrow
General discussion of ICAE priorities

- Financial report
- Election results
- Announcement of the J. Roby Kidd Award winner
- Announcement of ICAE Individual Memberships
- Presentations to the out-going Executive

CLOSING REMARKS

- CEAAL-Argentina: Monica Rosenfeld
- Participants:
  - David Macharia (Kenya)
  - Nabila Breir (Lebanon)
  - Michael Browne (St. Vincent)
  - Kasama Varavan (Thailand)
  - Mohammed Tikly (African National Congress)

ICAE: Nita Barrow, President of ICAE

Saturday, November 30

DEPARTURE OF DELEGATES

MEETING OF NEW ICAE EXECUTIVE COMMITTEE

STUDY TOURS

nita barrow,
president of the icae

It is a great honour for the International Council for Adult Education to be able to meet this year in Argentina. Our previous General Assemblies have taken place in Finland in 1979 and France in 1982 and many of us will remember the conference and meeting of members in Dar es Salaam, Tanzania in 1976. This is the first world meeting of adult education to take place anywhere in Latin America. So, we are doubly honoured by being in Argentina and on this continent, both so rich in adult education history. The choice was made to come to Buenos Aires, because we felt that in the emerging democracy, which is still growing in strength, we would find a suitable climate for discussion.

We have also chosen this year to practice what we preach! We have designed the Assembly so as to make use of the methods of popular education. This is not an Assembly of papers and academic discusion - this is a forum for us to share our experiences, our problems and our hopes in as direct a way as possible. We are all experts here. All of us are in this adult learners. All of us are experts in matters of our own survival.

Our theme this year is ADULT EDUCATION, DEVELOPMENT AND PEACE. We have chosen this theme because of the inextricable link between education - a truly democratic education - and our continuing struggle with our people in the thousands of villages, towns, and cities around the world to live in dignity, equality and hope.

We extend our thanks to all of the funding agencies who have helped make this event possible; we have never had so many countributors to an activity of this nature.

Dame Nita Barrow

III asamblea mundial de educación de adultos: educación de adultos, desarrollo y paz
Bienvenidos
Buenos Aires Argentina

addressing the general assembly

We extend our thanks to all of the funding agencies who have helped make this event possible; we have never had so many countributors to an activity of this nature:

- Arab Educational, Cultural and Scientific Organization
- Agence de Cooperation Culturelle et Technique,France
- Bread for the World
- Canadian International Development Agency
- The Commonwealth Foundation
- Ferriscorp Canada Inc.
- Finnish Association of Adult Education Organizations
- German Adult Education Association
- German Foundation for International Development
- Inter-American Foundation
- International Development Research Centre, Canada
- Islamic Educational, Scientific and Cultural Organization
- The W.K. Kellogg Foundation (USA)
- Mazda Foundation and Mazda Motor Co., Japan
- Ministry of External Affairs, Canada
- Ministry of Education, Spain
- Netherlands Association of Adult Education Organizations
- Netherlands Organization for International Development Cooperation (NOYIB)
- The L.J. Skaggs and Mary C. Skaggs Foundation, USA
- United Methodist Church World Division and Intermedia, USA
- UN Educational, Scientific and Cultural Organization (UNESCO)

⑩

francisco vio grossi, secretary general, ceaal

PEACE BUILDING is a challenge and a commitment which the Latin American people are willing to assume. Nevertheless, we should point out that there are great obstacles in our continent. For example, the prolonged oppression suffered by nations such as Chile and Paraguay; the explosive situation of Central America, aggravated by a permanent and open agression. In Nicaragua 267 popular educators have been assassinated by the contras (just because they were performing their job).

Popular education can and should contribute to the development of nations, to the achievement of durable and just peace, participation and self-determination of peoples. We the popular educators of Latin America make a fervent call to all the participants to this assembly, so that through our educational work we will promote solidarity amongst our people and motivate our respective governments to make a concerted effort to eliminate the obstacles which hinder, in the Latin American nations, the achievements of justice, self-determination, popular participation and durable peace.

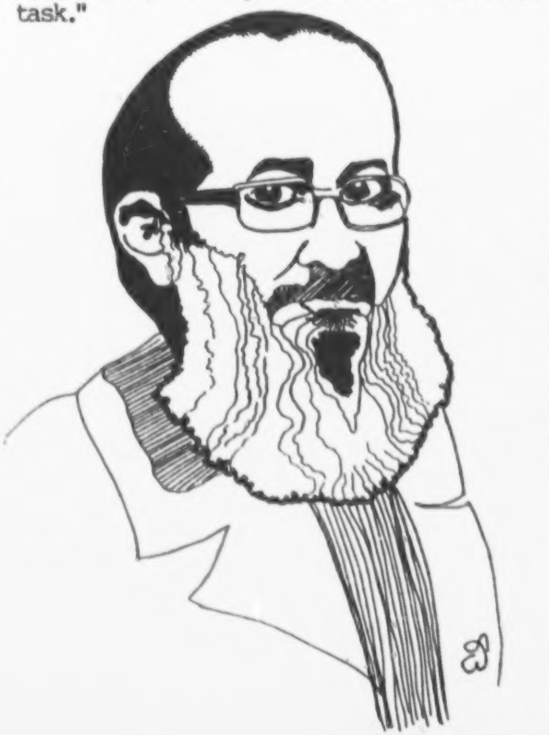
In the name of CEAAL I would like to offer four things: a greeting, a message of solidarity, a testimony, and a hope.

The greeting is from a person who is not with us but who has inspired and illuminated our reflections and practice for at least the last twenty years. I refer to Professor, and the President of CEAAL, Paulo Freire:

paulo freire
icae honorary president

"I wish to greet especially participants who visit our continent for the first time. We hope they feel all the affection latin American people show, when colleagues in dream and commitments, visit us."

In the face of the crisis which worsens the situation of oppression, Latin America and the world have new challenges we must face in provoking new processes of imagination and courage in the heart of the popular world. This World Assembly is a great opportunity to begin with this historical task."



The message of solidarity is for the people of Argentina who have given to the world a lesson on new ways of constructing peace and respect for human rights, developing energy towards humanism and democracy.

The testimony is from a popular educator from my country, Chile. As you know, Chile lives under a military dictatorship. Before I left, this educator told me that in spite of the problems and difficulties in his job, he believes it is worthwhile, not only because popular education leads to actions for change, not only because we learn to understand our own experience and how it relates to the world, but also because we understand that our knowledge is a contribution to the world. More than that, by working with oppressed people, we are building a society that will live in solidarity.

This token of the future which comes from popular education, announces my last word: HOPE.

message from francois mitterand
president, france

Without the daily effort of popular education there is no possible economical development. Without this willingness to offer each human being, the chance to personally develop, there is no solid and permanent democracy.

Arriving for Assembly Opening (left to right): Isabel Hernandez, Raul Ricardo Alfonsin, Francisco Vio Grossi, Budd L. Hall.

isabel hernández,
secretary,
world assembly of adult education

Ms. Hernandez spoke of her pride in being a citizen of a democratic country: "Because everyone here knows, even those who come from far away places, that a meeting of this magnitude and of this nature would not have been possible during the dictatorship years."

raúl alfonsín,
president of the republic of argentina

Never before have the past and the future been so close to each other. We have the awareness of a future that is not only on the horizon but that is living with us, and without which we would be unable to solve the problems of the present. Every time we stop growing with education, every time that we give up in our efforts, the levels of social creativity are dimished and therefore democracy itself as a political system starts to be limited.

Becoming aware of the importance of "Education for all" speaks in essence of the democratic participation that our government aspires to. We do not educate only to have an adequate labour force for the demands of production, we educate for that and also to have capable citizens who can rationally discern, may consolidate a nation and may recreate a society. The slogan "towards the 21st Century Without Illiterates" involves the national honour and the effort of all Argentinians.

To leave to the first world a monopoly on the quality of innovation, is as much as simultaneously condemning the rest of humanity to complete backwardness. Scientific progress is not astonishing anymore; technological advancement is a routine for contemporary societies. However, it is not always noticed that new knowledge can imply the obsolescence of another. As a result the actual abandonment of content is as permanent as the education which is sought.

The methodology used does not limit the learning only to reading, writing and arithmetic, but also includes knowledge of topics that allow the complete development of man in freedom and that are of vital importance for the adult, such as civic instruction, health, housing, work, cooperativism and human rights.

nelida baigorria
president,
national commission
of basic literacy
and lifelong education,
Republic of Argentina

In this brilliant phase of history, what proportion, what sector of humanity has access to this world of knowledge with which to transform life and actively participate in the development of the society in which we live?

As we were putting out the fire of the Second World War, and feeling the elation advanced from scientific and technological initiatives, at the same time there was taking place the hard and many times bloody, process of decolonization of peoples who had been subdued for a very long time at the hands of powerful imperialists, whose domain extended to Asia, Africa and in more subtle low forms, also in Latin America.

These new liberated countries which today extend over three continents, are discovering the consequences and the painful stigma of their long colonial suffering: hunger, malnutrition, illnesses and an almost universal illiteracy, embracing almost all villages, having known for generations a decaying self-respect, considered an ornamental pathology of their cultures.

In the face of this torn reality can we begin the grand plans of economic development to place the wealth and the consequent well-being at the service of all peoples? Can we talk of peace when injustice strikes so that it smashes all possibility of internal harmony?

We must break the traditional canons and fight, without respite, against those followers of a pedagogy which adheres to the thesis that the adult is a child and closes the road to the educative innovations of transformation which responds to the urgent demands of our days.

In all possible places - in the neighbourhood, in the factory, in the union, in the church, in a shed, under the shade of a protective tree, to the shelter of a high hill, there will rise a centre where the teaching/learning is converted into a true communion of spirits and where the popular participation exemplifies, as far as possible, agreement among people when the goal is the common good.

presentation of special awards:

President Raul Alfonsin of Argentina was presented with ICAE's special award of acknowledgement, in recognition of the importance given to adult education by the Argentinian government.

An award of Special Recognition was presented to Lewis Perinbam, Vice President for Special Programmes of the Canadian International Development Agency for his spirit of adult learning. Our mutual goal of increased global citizenship through international dialogue of ordinary women and men is strengthened through his work.

POPULAR EDUCATION AND CULTURAL FAIR

message from
amadou-mahtar m'bow,
director-general, unesco

UNESCO is presently engaged in crucial processes of reform, essential for universality and effective service of the organization to all nations and peoples in the world. Suggest you draw up a list of countries where national associations are represented in Unesco National Commissions and discuss how representation can be obtained in all other countries where representative national associations exist. In all countries encourage study of document 23C/Inf.12 on follow up of conference. General Conference increased provision for training of personnel by $30,000 and information exchanges by $15,000. Studies in common between member states will be launched, initially in areas such as legislation giving effect to the right to learn of adults, programmes of education and training to facilitate the access of young people to employment, and statistics of adult education. It is essential that each national association maintains close contact with the Unesco National Commission of its country to participate in studies in common; take advantage of participation programmes - continue to present realistic requests - and co-operate in programme implementation and in all other matters.

⑭

WHERE ARE WE?

POPULAR EDUCATION AND CULTURAL FAIR

budd hall,
secretary-general,
ICAE

I would like to add my personal congratulations to Francisco Vio Grossi and his colleagues in CEAAL for the inspiration and vision this World Assembly represents; to Isabel Hernandez, Emilio Mignone and all our hosts in Buenos Aires for the implementation of the Assembly. Recognition must be made as well of the organization of the remarkable Asamblea Abierta which will be involving an additional 5,000 people in a festival of debate, performance and celebration of popular education - both during and after the hours of the General Assembly itself.

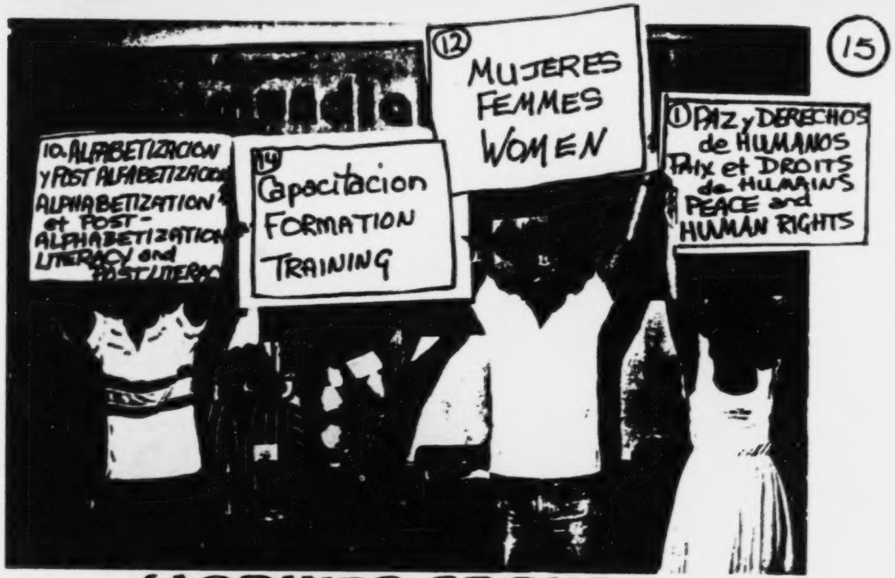
I have never heard of an international conference on adult education that has been so well used to stimulate local and national debate as has happened this year. There have been meetings in Brazil, Peru, Chile, Equador, and Venezuela. Here in Argentina we have learned of thousands of people who have been involved in a year of extraordinary learning. We salute you, popular educators of Argentina, Chile and Latin America, for sharing your dream.

INTRODUCTION TO WORKING GROUPS

The vitality of adult education became more evident in the workshops in the Assembly. Seventeen different workshops, put in common a variety of existing experiences in the most diverse fields, covered by adult education.

Most of the working groups in this Assembly recognized the importance of self reliance. This concept has been very much emphasized during group discussions. Self reliance was not treated only as a goal but it was seriously considered as a central factor that affects the whole process of adult learning whether in policy making, programme planning, or fundraising for local activities. There is growing awareness that some donors are concerned that their funds be used to empower the people. On the other hand, field workers and adult educators expressed growing negative attitude towards any help that has conditions attached which might lead to non-critical actions. Most of the participants in this Assembly believe that self reliance is a pre-condition for authentic development. During the Assembly, vocabulary used in group discussions has included concepts such as: political awareness, self identity, popular sector, oppressed people, reality, democracy, social justice and participatory action. When we return to our jobs in women's work, workers' education, etc., we hope to remember that we discussed these concepts and that we shall struggle to find practical applications for them to the benefit of the oppressed people themselves.

> Every good and bad deed or intended deed causes spiritual consequences in the acting subject. He who does evil becomes evil. He who does good becomes good.
>
> - Mahatma Gandhi


⑮
10. ALFABETIZACION Y POST ALFABETIZACION
ALPHABETIZATION et POST-ALPHABETIZATION
LITERACY and POST LITERACY
⑭ Capacitacion
FORMATION
TRAINING
⑫ MUJERES
FEMMES
WOMEN
① PAZ y DERECHOS de HUMANOS
PAIX et DROITS de HUMAINS
PEACE and HUMAN RIGHTS

WORKING GROUPS

1. Human Rights and Peace
2. Popular Theatre and Communication
3. Participatory Research
4. Rural Adult Education
5. Adult Education in Prisons
6. Indigenous Peoples
7. Workers' Education
8. Self-Management
9. New Technology
10. Literacy and Post Literacy
11. The History of Adult Education
12. Adult Education and women
13. Education and the Older Adults
14. The Training of Adult Educators
15. Civic Education
16. Primary Health Care
17. The Disabled

(16)

peace and human rights

the human climate

We became aware of our differences, not just of language, but also of distinct perspectives, different ways of seeing that originate in our different situations and our particular realities. At the same time we discovered our possibilities; they allow us to declare that international understanding is possible. What we achieved here reveals that our hope of contructing a world of greater justice and solidarity is possible. Our utopia now has a reference point in the reality that together we helped create in this assembly.

"The peace movement is the most universal and effective movement of the people that has appeared so far in history. It crosses all national boundaries and is now so well oranized that it can be the decisive instrument to prevent the outbreak of a general war. It is the best expression of many of the noblest aspirations and the most morally praiseworthy desires of all humanity."

- James Endicott -
Rebel Out of China

the struggle for peace, human rights and justice :

- are three dimensions of an interdependent reality. Therefore they belong to the unified struggle to overcome injustice, restore respect for human rights and to construct peace.

- reflects both the local and the global reality. The diverse and complex local, national and regional realities determines actual conditions of human rights and peace, how they are understood, presented and how they are practically and theoretically interrelated.

- in the production of culture of peace, constitutes a demanding personal and collective vocational challenge. Each day this challenge confronts our coherence, our solidarity and our dedication to the cause of peace.

- is not something external to popular education. It is, rather, part of the very nucleus of popular education, part of its heart. The educational dimension speaks to the very dignity of our peoples.

popular theatre and communication

It became evident from the workshop a great variety of methodologies are currently in practice and that most achieve a high rate of success. The main types are as follows:

- Theatre created by a group and performed for the people;
- Theatre created with the people and for the people, using participatory research methods;
- The people take over control of the means of artistic production and produce plays reflecting their own reality.

All these methodologies often involve components of research, creative dramatics and group dynamics.

definition

Popular theatre is a strategy of communication and culture of popular groups in the process of change. Popular communication is an integral process in which the receiver is also an active participant. The ultimate purpose is to empower the people to become masters of their own destiny. Popular theatre is thus a method which provides the people with a means of self-espression and is an alternative form to elitist culture. It provides new forms of organization as well as a new forum for popular expression. There is, however, a constant need for self-criticism, especially because of its political nature which, on the one hand, contributes to the dismantling of the status quo and, on the other, results in popular organization and future popular projects.

Popular theatre and popular communication must not simply remain at the level of criticism but should move beyond to generating action through the organization of popular projects. In reacting against oppression and in attempting to recover popular traditions there is a potentialy conflictual situation with the dominant cultures.

"My friends,
now is the time to use
our weapons.
Landless peasants and
workers,
The call for the people's
struggle has come."

- from a landless
laborer's song,
Bangladesh

⑱ participatory research

This Working Group has 45 participants from more than 30 countries across the world.

participatory research - what does it do?

We agreed that techniques can vary, but there are some critical elements of the methodology of Participatory Research:

- Collective, not individualistic;
- Promotes participation of people;
- Breaksdown distinctions between intellectual and manual work;
- Historically rooted;
- Values people's experiences and encourages them to value themselves;
- Builds confidence of popular classes to create their own knowledge;
- Provides skills and tools to popular classes to build their own knowledge.

The group talked about concrete experiences and discussed various issues arising from their practice. These issues are:

a) Linkage between macro and micro. How do we relate both types of work.

b) Systematization of experiences in participatory research and the process of creation of knowledge.

c) Linkage of popular education and participatory research to social movements and popular organizations.

d) Development of leadership and training to provide tools for participatory research.

e) How to legitimize PR in the eyes of others?

There was a surprising commonality in the understanding, meaning, and practice of participatory research across the various regions. While methods, techniques and details varied from context to context, the principles remained common.

The Tent of the Student:

Sometimes I collect all my courage and leave the tower. There is an emergent approach to research, often called participatory action research, and I observe myself working in a tent as a student. It is a stormy area, headwinds are around. There is interaction between subject and object, between theory and practice, and the final goal is to create knowledge in order to act, to transform social reality. Values are flexible, they grow out of the needs of a specific community. The group is the central agency not the individual researcher.

- Matthias Wesseler,
"Is there a Tao within Participatory Research?",
Report of the International Participatory Research Coordinators Meeting, May 1-3, 1985, Toronto, Canada

rural adult education

We discussed problems in both developed and developing countries and then analyzed them so as to to define policies that could provide solutions .When we looked at the policies we came up with five mechanisms which seem useful to many of the situations.

⑲

> "How long will it actually take before we in Canada are able to see that the world is controlled by international capital. How long will it take for us to really understand that the farmers in Kenya and the farmers in Canada are being used and exploited to provide more and more accumulation of capital for fewer and fewer capitalists."
>
> - Marie Burge,
> National Farmers Union, CANADA, 1984

DEVELOPING PLANS FOR ACTION FOR RURAL ADULT EDUCATION

A: Identified problems for both developed and developing countries

1) The weakening importance of the rural sector.
2) The weakening of the ideology and practice of cooperative movements.
3) The alienation of immigrant farmers and farm labourers from the mainstream.
4) The rural sector lagging behind the urban sector economically and educationally.
5) Economic crisis in agriculture.
6) Inability for subsistence farmers to produce surplus.
7) Lack of choice of technology.
8) Lack of public knowledge about national budgets and misplacement of priorities.
9) Lack of means of communication in rural areas (eg. neighbourhood roads.)

⑳

adult education and prisons

1. There is a need for national governments to adopt penal policies incorporating the principle of the inherent dignity of the individual human person and affirming that prisons should have, as their two essential purposes, the reformation and social rehabilitation of the prisoners, as well as their custody, keeping in balance the aim of protecting society and the equally fundamental aim of providing for the well-being and development of the individual prisoner.

2. There is a need for national governments to adopt a truly educational approach to prison administration. This involves the following principles:

- The prisoner is a person. The prisoner is not thought of as a criminal in custody, but solely as a person in custody.
- The entire prison is educational. It consists of many interrelated and interdependent structures and functions. Each participant has an educational role to play in the prison society.
- The educational approach is reconciliatory. It goes beyond justice. It emphasizes the good to be brought out and the human potential to be developed, rather than some evil to be corrected It rejects the concept of justice as retribution.
- Education means the development of the human person.

3. There is a need for government authorities to recognize that sentences can sometimes be administered outside the prison, for example, in religious centres or in other community settings.

4. Educational authorities should take increasing interest in and responsibility for prison administration.

5. There is a need for institutions responsible for the training of educators to develop research and training programs for the preparation of new generations of personnel for employment in prisons.

6. There is a need for the United Nations to amend the Standard Minimum Rules for the Treatment of Prisoners to provide a basis in international policy for an educational approach to prison administration.

CONSEQUENCES

so they locked you away
and Time is passing
while They attempt to achieve
Their oh-so-noble goal;
They try to make of you
an average citizen
and They forget all about little me.

the more They try to socialize you
the less socialized i become
the more They try to civilize you
the less civilized i become.

the more Time passes
the more i hate, the more the anger burns
i become lonelier, colder
the bitterness grows.

and while They're not watching
while They're making you to mold
i've become the dangerous one.
- J.E. Telfer

We have arrived at the conclusion that the indigenous populations all over the world fight for their threatened identity. Such struggle is expressed in the case of Latin America, mainly to vindicate their land, their natural resources and culture; in North America, Europe and Oceania, looking for better ways of participation in the decisions for change.

The role of education is also important in this indigenous struggle, because through schools it is a domination and segregation tool. The indigenous language is replaced by the official one. The same happens with programs and methods. Thus, they intend to make the language disappear and together with it a great part of the indigenous culture and identity.

At present, the critical economic situation and foreign debt worsen even more this lack of responsibility on the part of the state, placing indigenous education "on the other side of the wall".

The human rights' defense movements do not always pay attention to the indigenous reality.

47

48

㉒ workers' education

"I think these times that we find ourselves In is a recognition that we're living in an unjust kind of society. The labour movement, while it can help to solve some of the organizational problems, also has a responsibility to deal with the problems of what's wrong with society. Too often that question is sidestepped by an economistic approach to collective bargaining, to negotiating with management, and failing to come to grips with what's wrong with the economy in general and how that relates to the production of people and how that is used.

That whole area was discussed in the early days of the trade union movement. There used tobe a general recognition that people would only come into their own when they controlled the means of production. You never hear that talked about anymore.

It's something that has to be talked about because of the excesses of those that control this nation and most others."

— Al Campbell
trade unionist, CANADA

Rex Nettleford (Jamaica) made a brief presentation with the following central ideas:

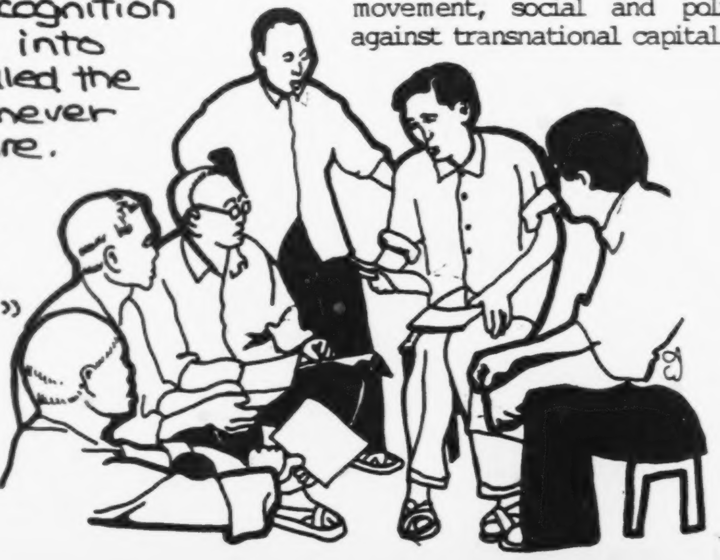
1. The crisis for the working class is deepening, therefore the needs for education will increase dramatically, especially because:
2. Throughout the world, economic systems are attempting to resolve the crisis at the cost of the working class.
3. The working class has still not had the chance to establish its own world order according to its needs.

Discussion followed on:

1. The role of labour education in helping workers to analyze power dynamics.
2. The pattern of domination and dependence both between and within nations.

Daniel Benedict (Canada) explored innovations in worker education on the following themes:

- negotiating paid leave for union-run education,
- sequence of learning modules:-
  setting objectives, communication and action, drawing on workers' experience for educational content, history and structure of the labour movement, social and political mobilization against transnational capital.



adult education and self-management

Self-management includes much more than an economic dimension. It is not possible to separate the economic, technical and political aspects. To be effective, education must be involved in all areas.

Economic self-management is essentially a political problem related to the need for autonomy and for the development of the popular sectors. It includes, therefore, a question of power.

We are witnessing experiences of mini self-managing enterprises instigated by the multi-national corporations as a way of decentralizing their operative costs while concentrating even more their financial and political decisions. In this way, self-management runs the risk of being the new name for dependence. At the same time, our third world countries are not themselves self-managing in the majority of cases.

The expansion, consolidation and interconnection of self-managing experiences at the local level can pave the way for a participative and integral democracy for all.

The practice of their development, however, requires strict methodological and operative precautions. Along with this process, there must be the greatest possible communication among those involved; the action must not be isolated.

The evaluation of successful self-management experiences suggests that the following criteria are linked to their effectiveness and efficiency:

1. Organization: The creation and strengthening of peoples' organizations is the only way a self-managing enterprise can be sustained over time. Self-management projects that isolate themselves tend to fail. It is important for groups to coordinate with each other, looking for new possibilities for horizontal linkages and for coordination.

2. Self-Determination: The people involved at the different levels of decision-making (groups, organizations, coordinations, local governments, etc.) should clearly define their analysis, identify any conflicts and propose their own solutions keeping in mind to respect the objectives and decisions of different groups.

3. Planning: Groups need to base their activities on work programs that permit continuous action, pouring their creativity into proposals and developing them into management and action projects.

4. Wholeness: Even those self-management projects that deal with a very specific need should consider the whole set of values and problems that surround the specific problem, in order to satisfy the sets of related needs.

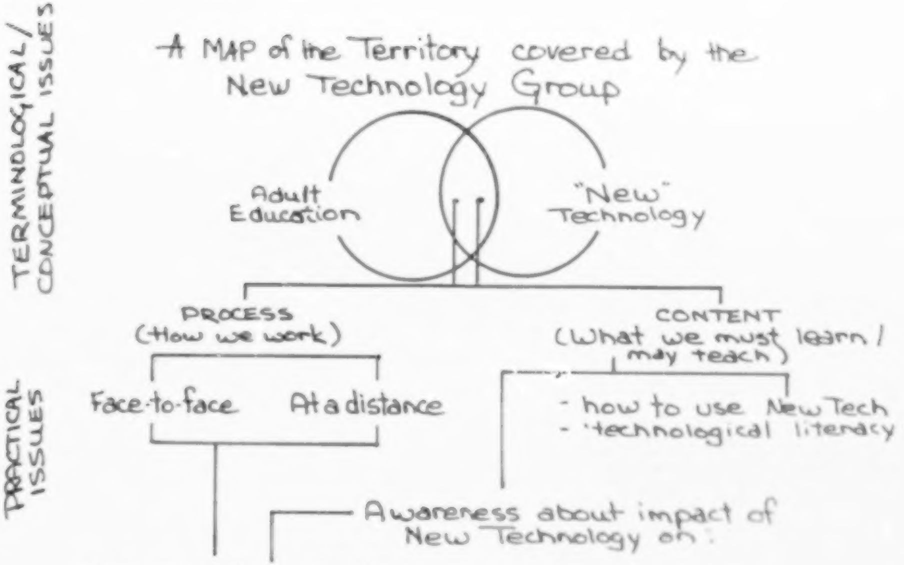
5. Progression: The plans and programs that arise from self-management should be considered, wherever possible, as progressive steps of development towards the future intention that allow the group to act with realism in the face of its needs and respecting the character of process in any advance.

These criteria are interactively related among themselves. They can be discussed and worked on in self-managing groups with the help of operative and educative methodologies that facilitate action.

Experience indicates that even in the most concrete action, self-managing groups consider different stages of analysis and decision-making.

㉔ adult education and new technology

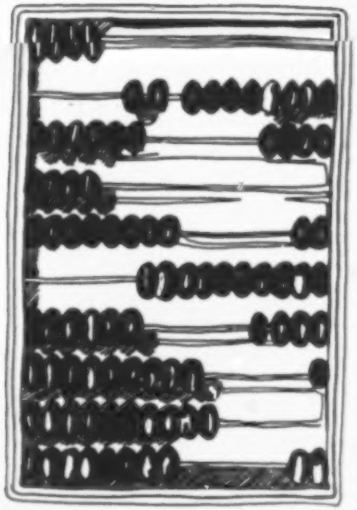
A MAP of the Territory covered by the New Technology Group


TERMINOLOGICAL/ CONCEPTUAL ISSUES
Adult Education
"New" Technology
PROCESS (How we work)
CONTENT (What we must learn / may teach)
PRACTICAL ISSUES
Face-to-face
At a distance
- how to use New Tech
- 'technological literacy'
Awareness about impact of New Technology on:

PHILOSOPHICAL/IDEOLOGICAL/ THEORETICAL ISSUES

The education domain
- teaching
- learning
- content
- context

- ecology/environment
- human rights/ personal freedom/ lifestyles
- social structures/culture (monocultureation)
- creation & distribution of knowledge
- economic & political issues
  - national development
  - international cooperation
  - peace
  - distribution of wealth



New Technology is modifying our environment, our customs and our ways of communication to such an extent that we may say that a "new society" is emerging.

Technological development must be thought of as an activity undertaken to enhance human dignity and development, and as a means of pulling down barriers. However, new technologies have often been used to achieve other aims which have only served to increase poverty, isolation and to generate and/or to maintain dependency.

It is essential to take a series of urgent measures so that the incorporation and development of new technologies does not increase the gap within countries or between countries. Within the context of educational systems where the intention is ultimately to eradicate the distinction between teachers and learners, the use of new technology in adult education must be understood as a way of dismantling the barriers that are obstacles to growth and increasing self-determination of both countries and people. In brief, we must consider new technology a new kind of humanism.

literacy and post literacy

Literacy is a political action which in our experiences, accompanies a process of: rupturing colonial domination, recovering democratic life or revolutionary triumph. When there are persisting conditions of social, political or economic oppression, literacy faces serious dificulties and it becomes an instrument of struggle against the oppressing power. Both popular organizations and non-governmental bodies play an important role in literacy.

People's taking an active part in literacy depends on the degree of organization and to what extent the state policy responds to their interests.

Literacy is nourished from the multicultural wealth of our countries, being respectful of language and other cultural expressions, aiming at social unity around a common project of sharing a human, social and fair way of living.

The word "literacy" is interpreted differently in diverse socio-economic and cultural contexts. Literacy programmes must be linked with economic and social development. We need to investigate the role of the formal school system in fostering or hampering the development and maintenance of literacy. Furthermore, we need to plan for initial and sustained literacy as a single thrust and incorporate governmental and non-governmental organizations.

> *"Before, the word 'education' used to terrify me. You thought that this man was born with education. It was a baffling phenomenon. Education had the aura of some kind of magic. Education, we thought, was something that was out 'there', somewhere far away. We didn't know where that 'there' was, but now you are told that it is right there near the river and so you realize it is quite near."*
>
> *- Yusufu Salamani, Tanzania*

During the first session, members of the English-speaking subgroup summarized their achievements, mistakes and unsolved problems. The experiences reflected the linguistic, economic, political, cultural and demographic heterogeneity of the societies in which we work; from this diversity, we concluded:

1. Students' oral and/or written languages may be different from the language(s) of national instruction. Successful literacy programs are sensitive to the language aptitudes of learners.

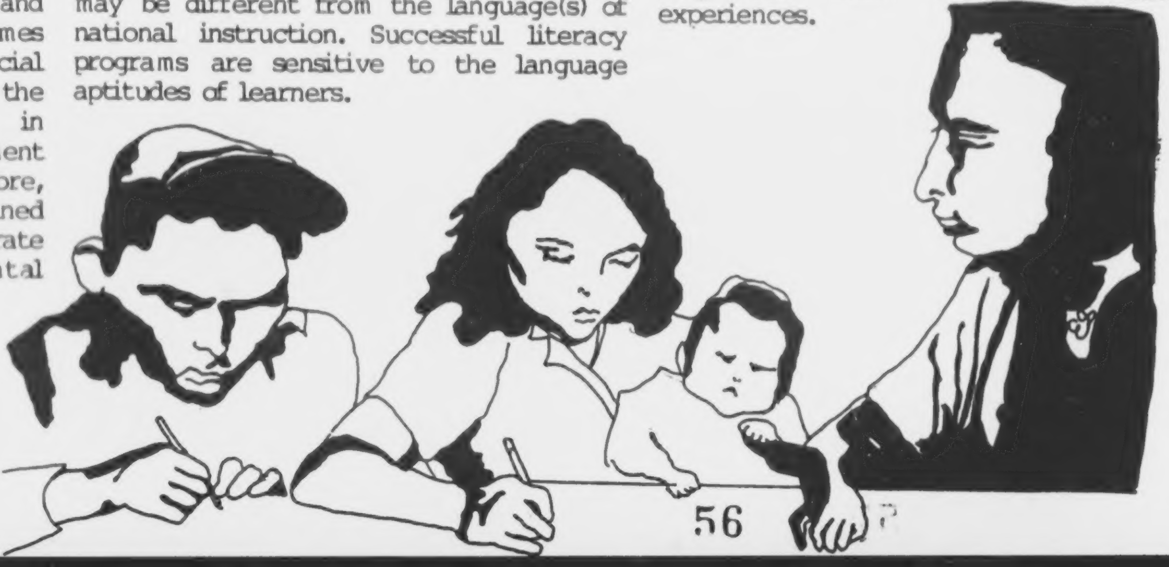
2. Newly literate individuals need opportunities to use skills. Questions of post-literacy opportunities should be incorporated into all literacy planning.

3. Adult literacy programs often have to compete with primary and secondary schools for scarce economic resources. These schools may reduce or contribute to literacy problems. Communication among governmental, popular and private sector educators would strengthen the push to literacy.

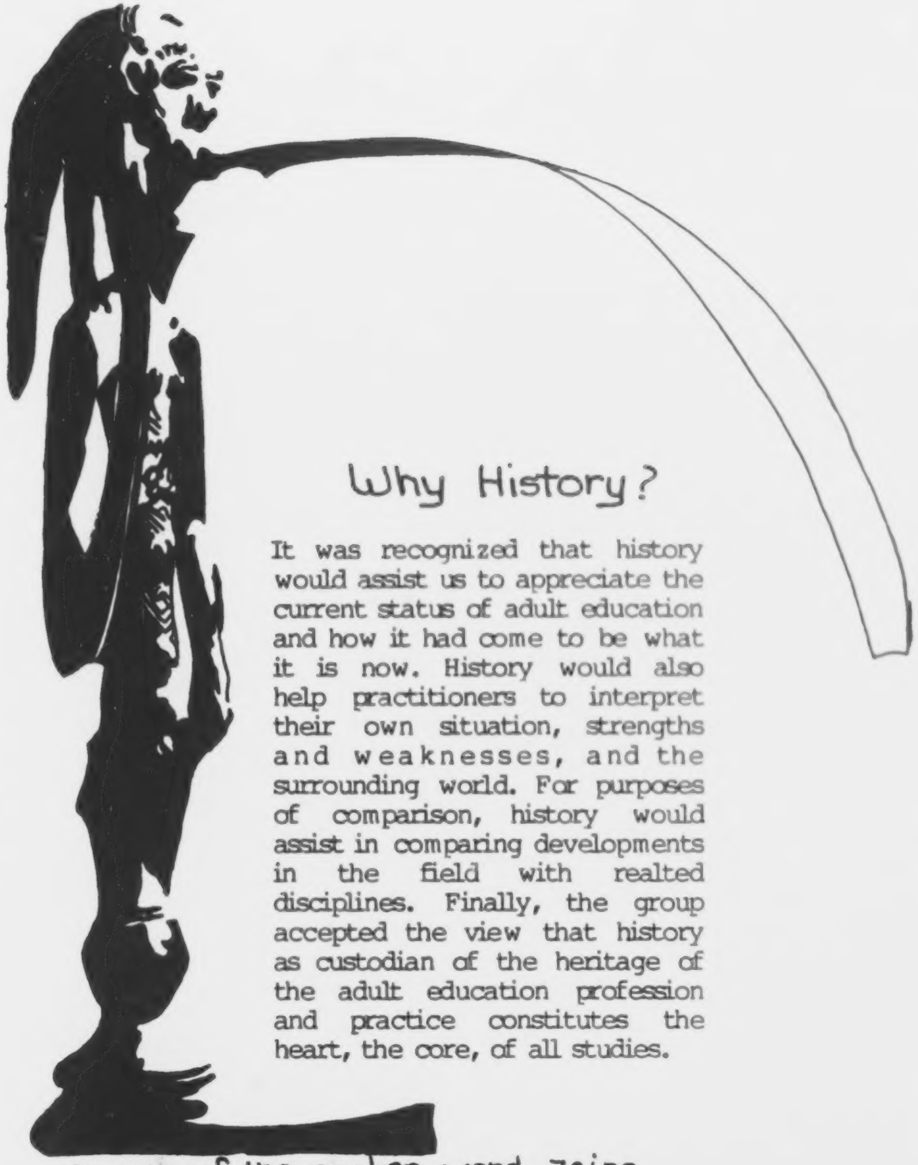
4. Volunteer and professional literacy teachers bring different knowledge and skills to the classroom. Both groups can contribute to the struggle for literacy.

5. Students often have no voice in shaping or evaluating literacy programs. Adult learners have a role to play in designing the programs which serve them.

At the end of the first session, group members commented on how much they had learned from each other and expressed their interest in more opportunities to exchange ideas so that they can learn from each other's experiences.



(26) history of adult education



power of the spoken word, zaire

Why History?

It was recognized that history would assist us to appreciate the current status of adult education and how it had come to be what it is now. History would also help practitioners to interpret their own situation, strengths and weaknesses, and the surrounding world. For purposes of comparison, history would assist in comparing developments in the field with realted disciplines. Finally, the group accepted the view that history as custodian of the heritage of the adult education profession and practice constitutes the heart, the core, of all studies.

"The fourth stage drama also introduces in simplified form a historical-materialist perspective. The different social formations throughout history are portrayed so that people can see how the capitalist system has arisen from a number of other social formations. It also shows how the feudal landlord is conditioned by the role he plays in feudal society -he has to act as an oppressor and never compromise with the poor, he caught up in a system which has a history behind it. This gives people some of the analytical tools for critiquing their own society and understanding how they can move to a socialist society."

Ross Kidd, "Domestication Theatre and Conscientization Drama in India", *Tradition for Development*

adult education and women

RWARD
OMEN
WOMEN
STEP
FORWAR

There were 49 women and three men in this working group. Although the discussions were rather general and unfocused, the participants recognized the importance of having the opportunity to meet together over several days. Being able to learn how different women approach popular education was a major step forward and gives us more opportunities to work together, with ICAE's Women's Program taking a role in facilitating an ongoing process of exchange, debate and friendship.

Particularly significant for women from outside Latin - who tend to think of Latin America as representing one view of popular education - was the chance to learn about the reality of the rich diversity of the context, ideology and practice.

Sometimes it takes awhile before recognizing the obvious. We cannot continue to coordinate an international program on the basis of English only. We have to develop our capacities in both Spanish and French.

The mountain moving day is coming.
I say so, yet others doubt.
Only a while the mountain sleeps.
In the past
All mountains moved in fire.
Yet you may not believe it.
Oh man, this alone believe,
All sleeping women
Now will wake and move.
- Yosana Akiko

㉘ adult education and older adults

In a world that is aging and changing:
- *To be old is a problem;*
- *To be old and poor is a greater problem;*
- *To be old, poor, and a woman is a far greater problem.*

The greater percentage of the whole population of older adults is comprised of women. We believe that the traditional female exclusion is added to those of class and age. We recommend to take into account this situation in the educational process.

The question we were trying to answer was, is there any person in this world who doesn't need to learn and, therefore, give?

Our working group worked with enthusiasm and a fruitful interchange of points of view among the diferent social realities. It was not easy to find points in common, but the relevance of the theme of aging led us to detect similar problems and to produce propositions, possible policies to follow, to share experiences and to join together in the struggle for awareness, so as to destroy myths and stereotypes with respect to old age.

Low social participation of older people appears as a phenomenon in all countries. We believe that older people are excluded from social commitment as a consequence of myths and stereotypes which restrain their social participation, their own education and their value as historical individuals in their country.

a search for common national themes in adult civic education

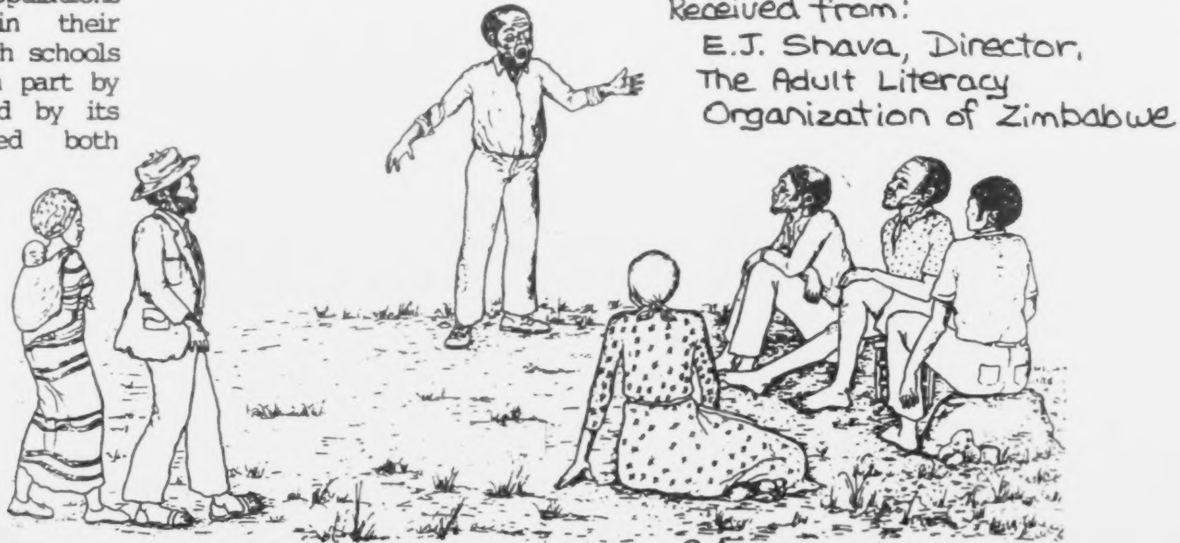
In our Working Group, we had to confront from the start differences in perceptions about adult civic education and how it is practiced in highly industrialized countries and in the Third World. On Monday afternoon as soon as we began offering program examples of adult civic education from our experiences in the United States, Japan, Germany, and France, we realized that we were really speaking about civic education for the middle- and upper-middle-classes - a reasonably educated public. In the Third World countries represented (Argentina, Peru, Kenya, Zimbabwe, Iraq, and Sri Lanka, adult civic education is synonymous with "popular education" - used by the various popular social movements to empower that segment of their adult populations with no previous voice in their governments. Sweden's folk high schools and study circles, subsidized in part by the government and sponsored by its "popular movements," reached both populations.

A picture of a meeting showing very few people coming to it.

Theme: Poorly attended meeting caused by:
- poor planning
- bad leadership
- power struggles
- lack of good communication
- oppressive leaders
- subjects or topics not relevant to members of the community.

Our final chore at the end of this first difficult session was for Jaroslavsky and Len Oliver to put together a brief report for the full assembly. This progress report miraculously appeared that Monday evening in all three languages on "The Wall Newspaper," a daily summary of the Work Groups' progress. It also was the basis for our first brief report to the Tuesday morning general session.

Received from:
E.J. Shava, Director,
The Adult Literacy
Organization of Zimbabwe



㉚ training of adult educators

This report starts from a recognition that the Spanish language and English-language groups have worked in very different ways, with a distinctive focus which, in each case, stems from a different tradition. We are looking at the same object (adult education) from different perspectives. We need to explore and understand these differences.

Delegates who participated in this workshop had very different objectives, based on with the reality of where they were working.

- Mexico: Popular Education in marginal peasant communities where the most pressing problem is hunger
- Spain: Compensatory education: How to train social animateurs?
- Brazil: Three representatives. How to look for and train trade union leaders?
- England: Formal and nonformal education. How to find new strategies which are not the spoken or written word?
- New Caledonia: Rural Development Program. How to implement an infrastructure of animateurs?
- Argentina: Nonformal education work with marginal communities of the Buenas Aires Belt.

"The main goal of the popular educator should be to help the people reclaim their collective history so that they can bring about the structural changes that ensure the fulfilling of their needs and wishes, both in their daily lives and on a broader cultural level. This is the building up of popular power."

- Felix Cadena,
"Popular Adult Education and Peasants Movements for Social Change"
Convergence, Vol. XVII (3) 1984

adult education and primary health care

starting point

The Primary Health Care working group attempted to define the relationship and the challenges between primary health care (PHC) and popular education (PE), and to focus our debates in plans of future actions.

The workshop included participants from different parts of the world who are developing activities in popular education and primary health care. Several of them had met at the ICAE Seminar of Primary Health care and Adult Education (Peterborough, Ontario 1983) and in the III Seminar of Participatory Research (Piracicata, Brazil, 1984). In this light some of the popular educators participating in this event, and had shared a series of discussions about this theme which allowed them to define an area of common interest within the themes. Among the themes and topics, we can highlight the following:

A) The relationship between the political, social and cultural contexts and the development of plans of primary health care and popular education (PHC and PE).

B) The forms of relationship or non-relationship between PHC and PE.

C) The contribution of Primary Health Care/Popular Education programs to the development of popular and organization.

D) The actors of the PHC/PE experiences.

E) The appropriate educational methodologies to generate participatory processes, self-management and popular organization.

We share with the Assembly's participants three symbols that have been with us throughout this workshop experience. Symbols that for us were simple and evident, although not easy to be related. Thus we opted for a participatory explanation so that we could all experience once again, what had taken place in the workshop.

First, the MATE, a daily beverage of the Argentinians and of the people of Latin America's southern cone. MATE is a beverage which is shared among friends and which tightens the bonds of fraternity and the sense of belonging This beverage, which has along tradition transmitted from generation to generation, is a symbol of communication and hospitality for us.

Nita Barrow, President, ICAE

㉜ adult education and the disabled

why do we educate?

Because it is absolutely necessary to change people's attitude, their way of thinking, to become aware of thewide range of abilities a disabled person really has. That's why we should start with children, so that this situation will not be repeated in the future. It will take a whole generation to get to change the adults' way of thinking.

Together we will change this world. We will create a place where people who are different are valued, and valued for their differences, because our differences and our diversity enrich us all.

We will work toward changing each other, freeing each other, and in our struggle, we will achieve freedom.

- "Integration Through Independent Living", Roberts, E.V. and Donald, J., U.S.A., A Voice of Our Own.

Claude Berube
Disabled People International
Quebec, Canada

WHERE ARE WE GOING?

moema viezzer
brazil
88

Among the variety and the limitations of "where are we" arise some basic questions for all the groups which will discuss "where are we going?".

If, as adult educators, we do not exhaust ourselves in any of the areas of work in which we are involved, what can we do to better express ourselves and work in a less fragmented, less isolated, more global way? What can we do, for example, when a programme of education for peace and human rights doesn't include a programme of education of indigenous groups, thereby restraining the problems of losing their lands, their identity, or their language.

Speaking of social relationships: How can we, for example, put forward the dimensions of class, gender, race and religion, within the limits of our task of popular education?

How can we as educators and popular educators, together influence, governments, non-governmental organizations and popular organizations, to achieve a better balance of forces between social agents and strengthen the popular movement?

On the other side, how can we rescue the history of adult education, continuing education and popular education, while rebuilding the identity of our work and strengthening, at the same time, that which is most important - to make a history of a new society?

This leads us to the point of this second day of the Assembly and in this way we pass from "Where we are" to "Where we are going".

Peace Sculpture, Beijing

㉞ I recall a proverb of ancient Chinese wisdom:

"If we wish to achieve something within a year, we should plant rice.
If we wish to sow something for ten years time,we should plant trees.
But if we wish to construct something that will last one hundred years, we should educate people."

I think this is the secret of the life of peoples. From it many questions arise: What do we educate for? Whom do we educate? Why? I would like to point out what Paulo Freire has taught us about the learning teacher and the teaching learner. This shows us the educator's humility we must have to learn as we teach. To what end? I believe this humility is for the preparation of the learners and for freedom. If we lacked freedom, we would be submitting rather than educating. I believe that many systems have only conditioned us to be men and women submitted to a system. We must try to break this bond in order to comprehend what education for freedoom might be.

We can refer to the countries of Latin America, potentially rich, impoverished, where the effort has been made to destroy not only our economies but also our cultures - to subject us to predetermined parameters. I believe that there is a great opportunity for educators to sow deeply the idea of development as a way of life, as a means to the dignity of the person who has been subjected to prison for speaking of human rights. These rights should be understood both as individual rights as well as the right of people to their dignity, their life, and their own self-determination.

adolfo perez esquivel
argentina

Some days ago, travelling around the interior of the country, I found there were some walls which I believe are signs of the times of our peoples that are marking the route of what we have left to overcome. It was in Rosario, in the North of our country, the poorest area, the most marginal, where the misery is permanent. (Everywhere in the world misery changes its name, but it has the same face: In Brazil it's called "favela", in Central America they call it "casa de brujos" or "tugurios", in Chile "callenza", in Peru the "pueblos jovenes", but in all countries misery has the same face.) I visited a shanty town called "The Flowers". They tried to deceive the international delegations during the World Cup of Football. Kilometers of walls were contructed, made of cement blocks, with openings that appeared to be doors and windows, to make the delegations believe that houses were being constructed for the people. And behind those walls, to this very day, is hidden the most horrifying, human misery. Behind those cement blocks there are walls like the wall of dictatorship, and they are walls of fear and of injustice. They are walls of silence, walls of conditioning.

Peace: Benito Juarez, that great Mexican hero, defined peace as respect for one's neighbour. Peace as the absence of conflict is false: that is not peace; that is passivity. Peace is a continuous dynamic. I would add that peace is also respect for the right of peoples to their own self-determination, to their culture, their education, their development. We can then see peace not as an absence of conflict, but as a continuous dynamic action of interrelation, of communication, of dialogue. In the continuous search for the construction of a society that isn't perfect but that is perfectable, I think we have to see peace as the fruit of justice. If not, of what sort of development and of what peace are we going to speak?

For this reason I propose the concept of development as the road of liberation in the economic, the social, the political, the cultural. In our own continuous education for liberty, development means becoming aware of our responsibility not just personally, but collectively, in the search for social justice, for change in the structures of injustice that oppress our peoples. If from the starting point in education, we don't look for change in the structures of injustice we are not going to modify the systems of domination that subject us.

alexander vladislavlev, u.s.s.r.

I believe that there are two elements which condition the development of peoples: the co-existence of two opposed social-economic systems, and the confrontation and competition between these, a sometimes exceedingly dangerous confrontation.

We adult educators must arrive at a conclusion: The survival of one system cannot consist in the destruction of the other through the use of arms. Resolving our differences through the use of arms only serves to eliminate the future. True peaceful co-existence of these two ways of conceiving life is going to be a long and difficult process, but it is the only way to go forward. It is important to clarify that the most important thing is to maintain peace, assuring at the same time the survival of the biosphere, of energy, of food, of health and other basic needs.

The scientific and technological revolution has resolved all the problems connected with development; unfortunately, it has solved them only from a theoretical point of view. For the real solution of these problems the participation and cooperation of all peoples is necessary. No one country can solve questions of this magnitude.

The way to create an optimistic way of seeing these things is to understand them. The Soviet delegation came to this World Assembly of Adult Education with the responsibility of stimulating, from here, a new, profound and constant international cooperation.

adultos.
24-30

lucille mair
united nations

During the Women's Decade it became evident that the themes of peace, equality and development are indivisible.

The question of equality, of course, is one which women throughout the world have as their priority. In addressing the question of development, I will mention Dawn, an international collective of women researchers, activists and policy-makers who in response to the whole decade have confronted the existing crucial conditions in the world and the crisis of women. The development concepts which have been in place were analyzed because such strategies have not worked - certainly for women. The evidence is there in the economic state of the world and the human condition. Notably there has been an erosion of rural economies in which the plight of these societies in many parts of the world has deteriorated to the extent to which we find them today.

The women of Dawn together produced a synthesis of development which seemed relevant to the present situation, this included not just inequities of gender, but race and class. This was done in an effort to insure that women facing these inequalities would have human and democratic impact in practice.

In the analysis of how the global resources are allocated, Dawn identified the militarism of the economy which dominates the world today and which presents both a threat to peace and is a manifestation of the extent to which militarism dominates the world economy. The diversion of global research from development to armaments is both a danger and an anomoly. Dawn's research and analysis underlines the absurdity of the situation in which a missile takes six minutes to reach Europe from the USSR; meanwhile in Africa a woman has to walk for hours to find water for her children.

education for peace and human rights

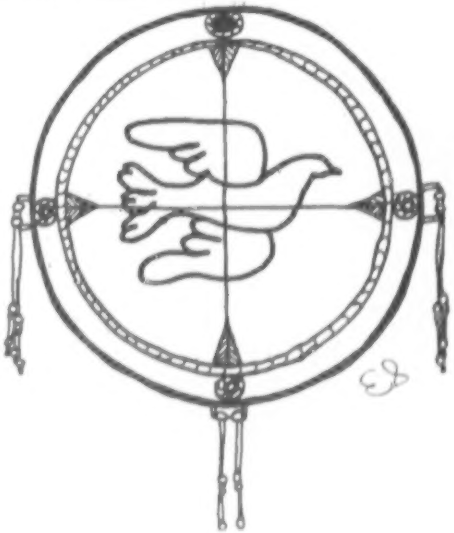
- is an education for change. Popular education is education for change, a change realized through respect to human rights, to persons and to peoples, and is the consruction of peace.

- and the popular social movements. The local national and regional experiences of this education, will be strengthened to the degree in which they become articulated as authentic popular social movements that contribute educational action to the struggle of our peoples.

we must become liberators of education itself

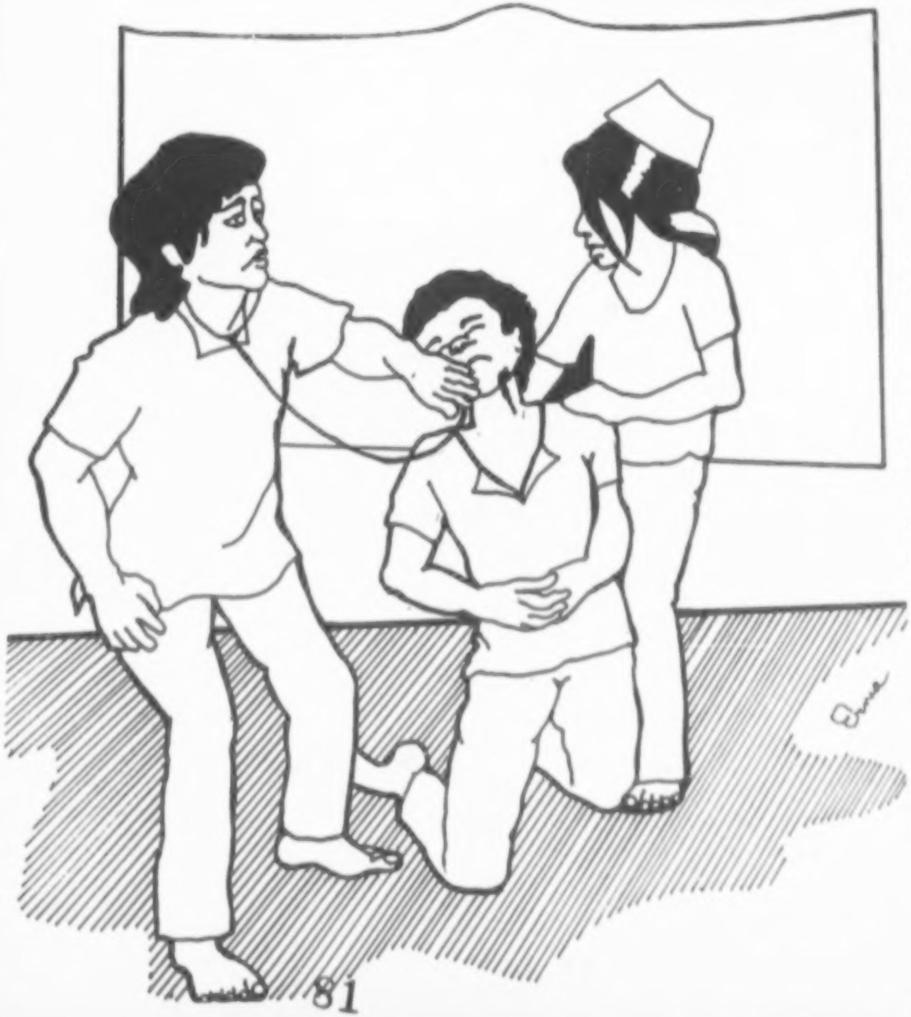
Learning is a natural process inhibited by economic, political and academic barriers. These barriers can be transcended by sharing problems, concerns and achievements; we can help each other to learn how we can accomplish the task we have set for ourselves. For example, popular education can become the vehicle through which we can reclaim the authentic memory of peoples experiences, the sufferings and accomplishments through which they have survived and which are the roots of positive capacities. The Peoples' History is not to be left in the shadows of past and present violence.

> "All of us have hands full of weapons,
> invisible weapons, like thoughts,
> Everyone of us is in arms
> up to our teeth,
> In the same way as the superpowers."
> - finnish poet Markku Lahtela



> "Often we think of matters being
> too far and too distant, so they
> scarcely concern us at all. So
> that one may understand, the
> sufferings of war, one must
> take the part of the victims."
> - Helena Kekkonen

㊳ popular theatre and communication



some examples

In some countries theatre has blossomed into a national movement, notably in the Philippines with the Philippines Educational Theatre Association. In several instances, popular theatre seems to be treated with a lot of suspicion, particularly in those instances where the work came into head-on collision with the status quo, as was the case of the Kamirithu Community Educational and Cultural Centre in Kenya. However, government interest is being manifested in the methodology in several African countries. After the Kumba Workshop (Cameroon), both the Ministries of Agriculture and of Information and Culture, have expressed a lot of interest in the methodology. What popular theatre artists or workers should constantly be aware of is the danger of the state-apparatus co-opting the methodology for its own good and using this to manipulate the people by limiting its use simply to the transmission of development messages with no attempt to conscientize the people or mobilize them.

organization

The production of the means of expression should be controlled by the people, with facilitators catalyzing both dialogue and democratic participation where open messages are used to generate collective discussion. All this should be linked to the processes and actions of self-education and autonomous organization.

"We must put in our hands the theatre as a gun, as a weapon to free ourselves from imperialism. I think any weapon is good for defending oneself. The problem consists in how to make our theatre a weapon potent and effective, with great firepower."

-Alan Bolt, Theatre Officer of the Nicaragua Ministry of Culture, 1982

participatory research

1. One of the starting points is to look at knowledge as a source of power and control of people; hence, PR is an attempt to empower popular classes through "knowledge in their hands".

2. Thus, generation of popular knowledge, its integration with and appropriation of scientific knowledge and acquiring the tools (by popular classes) of knowledge production are the main aims of PR.

3. PR must sharpen popular classes' ability to understand and transform their reality.

4. PR can become a contribution to social movements and strengthening of popular organizations.

5. It is an integral part of popular education. The working groups on Women, Self-Management, New Technology, Primary Health Care, Workers' Education, Popular Theatre, Literacy, etc., have recognized the importance of PR in their work, and this further demonstrates its integral connections with popular education.

ADULT
EDUCATORS
FOR
PEACE

> "When a new idea emerges, it takes a while before it is recognized. When an alternative is conceived, it is resisted by the mainstream. When a new initiative is launched, it is undermined by the pessimists. And when a new ideology is articulated, it is attacked by the existing system."
>
> - Rajesh Tandon, 1985

B. Policies that emerged from the identified problems

1) Much emphasis must be placed on self-management, self-reliance and development of leadership.

2) The promotion of ideological education on the notion of cooperatives must be encouraged.

3) The bringing together of the people from mainstream society with farmers.

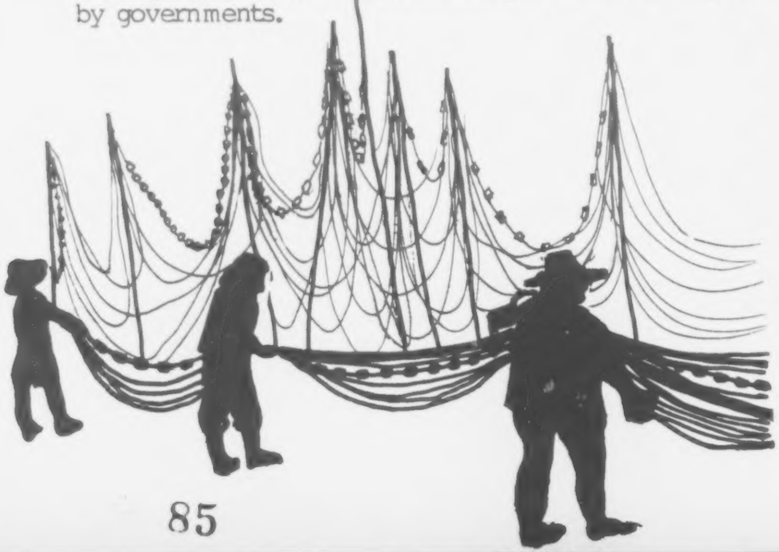
4) The strengthening of formal and nonformal education through such methods as study circles and distance education.

5) Identifying alternative means and viable solutions to the economic crisis in and outside the rural sector.

6) Adult educators must join hands with extension workers and other change agents.

7) There are many steps of development but we want to emphasize two of them:
   a) The identification of local needs.
   b) The identification of local resources.

8) To help develop critical public awareness among rural people of how national budgets are developed by governments.



"food shortages in Zimbabwe are critical due to drought. Where before there were many varieties of vegetables, now there are only one or two. This problem was traced to the way technology has been used in the villages. The villages' collective decision was to return to the use of indigenous seeds. After going to remote areas where indigenous crops are still grown, the women wrote a recipe book of dishes using traditional foods and told the men they would only cook meals from this book.

-from a story told by
Tjipule Malipa, a farmer in Zimbabwe

adult education and prisons

Recognizing the significant increase in crime in various parts of the world and its impact on society, and recognizing that crime impairs the overall development of nations, undermines people's spiritual and material well-being, compromises human dignity and creates a climate of fear and violence that erodes the quality of life, the UN General Assembly, in its Resolution 35/171, endorsed the Caracas Declaration of 1980 and urged the international community to make concerted, systematic efforts to intensify technical and scientific cooperation and coordinate policies directed towards crime prevention in the context of political, economic, social and cultural development.

The importance of considering crime in the development context was reaffirmed in General Assembly Resolution 36/21. It recognized the need to define new guiding principles for the future course of crime prevention and criminal justice in the context of development needs and the goals of the International Development Strategy for the Third United Nations Development Decade and a New International Economic Order, taking into account the political, economic, social and cultural circumstances and traditions of each country, and the need for crime prevention and criminal justice systems to be consonant with the principles of social justice.

Modern crime prevention and criminal justice systems have been largely unsucessful - a fact that is recognized by most criminologists and penologists.

The working group on Adult Education in Prison met for four days to study the subject of education and criminal justice and to consider ways of introducing an educational approach in this field.

1. The primary purpose of criminal law in many countries is to protect society. The primary purpose of many prisons is custody. This does not provide a good basis in policy for adult education in prisons.

GUARDS MEET THE PRISONERS
We sat
stiff
and stared at our feet
while they recited the very minutes.
"Is that alright with you?"
the hand suit asked.
Our silence
used to be called dumb insolence
now stilled and acquiescent.
The directive's requirement
for inmate input into decision making
had been fulfilled.
- John Abbott,
Matsqui Prison, B.C. Canada

2. Rehabilitation is sometimes recognized as another purpose of prisons, but it is usually considered a secondary purpose and is not thought of so much in terms of the interests of the prisoner as in terms of the interests of society. The modern prison has failed to achieve its rehabilitative purpose.

3. There are educational programs in some prisons, consisting mostly of literacy training and employment oriented skills training. The primary purpose of education in prisons is usually thought of in terms of keeping prisoners occupied.

4. Most prison regimes are not conducive to Education in the sense of human development. Although "learning" was one of the essential elements in the original idea of the modern prison, most prisons have used methods that are not educational.

5. Prisons tend to exist in isolation from society. The adult education community has not taken much interest in adult education in prisons.

6. In many countries law and policy do not establish the balance that should be maintained in the administration of prisons, between the aim of protecting society and the equally fundamental aim of providing for the well-being and development of the individual prisoner.

Indigenous education: why and what for?

Indigenous education must start from the communities themselves, respecting their culture and their language. The popular educators must support these protagonist actions of the indigenous communities and their leaders, according to their own community organizations, respecting their tradition and autonomy. Popular education is a self-teaching process which works as an instrument to understand and transform reality. It contributes to the respect for the land, which historically belongs to the indigenous communities. This fundamental respect is the basis for saving their identity, and achieving self-respect and the co-operation of national and private institutions. Popular education implies becoming critically aware of reality and, at the same time, recovering the wisdom, the knowledge and technologies of native ethnic groups, leading towards the the development of solidarity of peoples and thus assuring the desired peace.

To achieve all this, the materials for popular education must be devised by the communities themselves and must be implemented through their own way of organization. The initiative must arise from the communities and the external agencies must co-operatively, assuring the contributions of universal culture, which are positive to them.

The governments and non-governmental institutions must respect their land, cultures and languages, denouncing actively the impositions and the aggressions of an educational system of capitalist domination and of the negative European infiltration. Only in this way will popular education become an instrument for development and peace.

I have never really thought about what it means to be an Indian. I do know that I'm proud of who I am. I guess we were meant to be who we are and we can't change that. Sometimes I wonder about people who don't want to admit that they're Indian.

Long ago I used to wonder why we were called Indians. I used to think about those western movies with cowboys and Indians. The movies that they make about Indians are quite different from real Indians.

- Edith Nothing
Big Trout Lake, Canada

In English-and Spanish-speaking subgroups, participants discussed the learning needs and programme objectives they have identified in their own labour education contexts. Discussion focused on the following questions:

- What is the relationship between power and labour education?
- What is trade union education for?
- How can education of workers, both in trade union and general social issues, help break through dependency?

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In the English group, the exchange of experiences centred on the role of workers in the learning process. This placed workers at the centre of planning and conducting education. Further, it implied that the objectives of programs should be related to the needs of the workers who participate, rather than be set in isolation.

The Spanish-speaking agreed that objectives should be defined at the start of the educational act, and learning needs defined in consequence. In particular, technological changes in the workplace pose a challenge to traditional forms of workers' education. They require a response from self-reliant workers whose learning has been democratic and whose approach to education focused more on social justice than on skills training.

"Our approach is a reworking to some extent of what has existed up to now in the area of training, and we use our perspective to blaze new trails. We may make errors, but that is part of why we are here: to make mistakes through action. Our orientation is flexible and incomplete. We are lacking critical feedback from our movement, from its leaders and organic intellectuals, and from any worker who can see "you'll never get anywhere that way"."

In an experimental way we are acting on our words. It seems to us that with every step each of us and each of you take in this movement and in this direction, the whole movement is finding its way forward.

-Ciclos formativos para obreros
Dominican Republic Sept. 1985

㊹

adult education and self-management

Proposed stages of analysis in decision-making are:

1. Diagnosis.

2. Definition and analysis of needs.

3. Elaboration of a work programme that includes the problem to be confronted, the objective to be achieved, the existing resources and necessary outside resources to be obtained, the definition of actions to obtain the resources and progress towards the objective, the definition of roles and the timetable the group gives itself to solve the problem.

4. Analysis of the alliances and conflicts the programme presents.

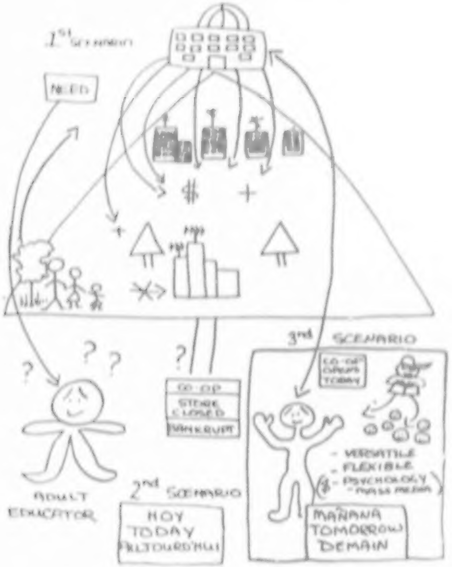
5. Implementation of actions that concretize the work programme.

6. Evaluation of the work process and its results and reformulation of the previous steps incorporating consequent new actions.

For all these steps, the group should define the principles that orient its action, so that the action aims towards the social change the group favours.

Proposed courses of action

In self-management practice, popular educators and animators often confront important obstacles that we must recognize in order to design strategies that can correct and re-orient our action. Some of these obstacles are:



1. Lack of economic autonomy.

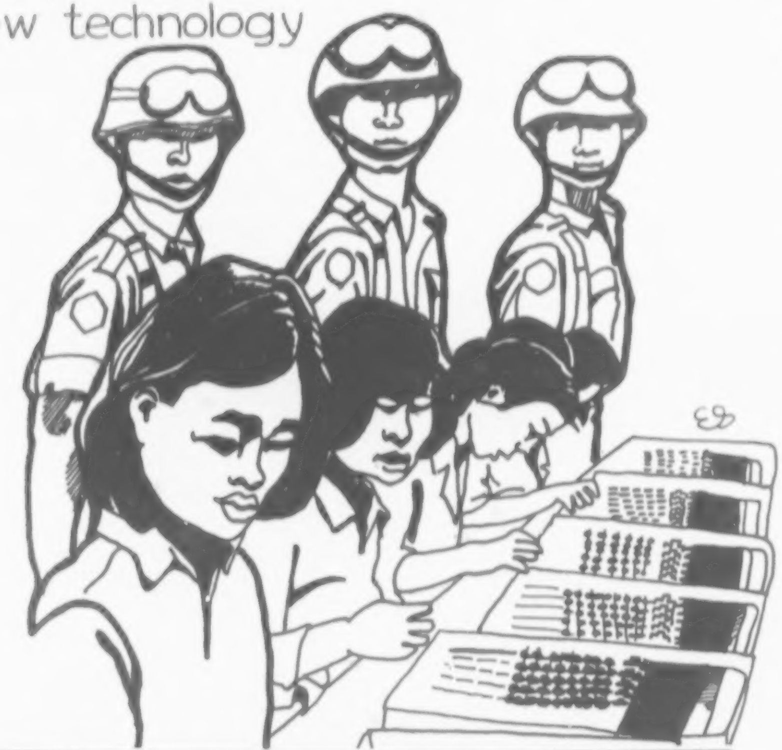
2. The usual relations with financing agencies in terms of payment schedules, resources and content of our work.

3. Unrealistic goals of governmental, academic or private institutions for popular education and self-management enterprises.

4. The contradictions that arise from our involvement with two different types of groups - one an enterprise trying to survive using self-managing and participative practices, and the other, an organization engaged in theory with action methodologies or decision-making schemes.

5. Deficiencies which arise through the process used; lack of adequate knowledge; and insufficient communication between community groups and support organizations.

adult education and new technology



"I was quite healthy and charming when I first came to work in this factory of semi-conductors. I spent four years in the patting and cleaning department, working with chemicals like choroethylene and epoxy resins. For eight hours a day, six days a week, I peered through a microscope. Now I have weak lungs, poor eyesight and my health has given me headaches, dizziness, nausea- thanks to the technology of the electronics industry.

- Interview with Filipino microtech worker
WOMEN ON THE GLOBAL ASSEMBLY LINE
Participatory Research Group, 1985

2. how can we do it ?

- Make the programs and new technologies accessible.
- Encourage dissemination of, and critical reflection on, information about new technology.
- Direct support to learners in order to help them develop independent opinions on new technology and to consider its implications in relation to human needs.
- Develop teachers of the new technologies who are not dependent on technical experts.
- Provide feedback mechanisms and opportunities for shared responsibility and dialogue between educators and learners so that the technology used will facilitate the learning process and not hinder it.
- Promote critical and political awareness of technology and technology transfer. This should be related to the general aims of democratization, participation, anticipation and the preservation of distinct cultures in the face of the tendency of new technologies to reduce such differences and produce a uniform "monoculture".

action plan

- Distribute and discuss the results of our group work by publications, seminars, adult education conferences.
- Collect and disseminate information on activities, discussions and research on "New Technologies and Adult Education."
- Promote discussions and activities of different institutions, groups and organizations on New Technology.
- Building up a network for the group members (and others that are interested) by publishing a newsletter.
- Create and disseminate a selected bibliography on New Technologies and Adult Education.
- Stimulate research on issues raised in Buenos Aires.

㊻ literacy and post literacy

"One day I heard over the radio that some blind people somewhere in Tabora could actually read. So I asked myself, 'If these people who cannot see at all and yet can read, why should I, who can see very well, make no attempt to learn to read'?"
— Salum Nassoro, Tanzania

We all have the will to eradicate illiteracy. However, it is essential to admit that this aspiration will not move beyond good intentions as long as the structural conditions generating illiteracy aren't eliminated. Only the transformation of the present conditions in most of our countries will guarantee a truly authentic education. In societies undergoing a liberating process and even more in the rest of our countries there remain problems related to the scope of educational systems and to other economic and social factors.

PITFALLS

1. The tendency to promote literacy solely in terms of employment objectives;
2. To over-rely on head counts as an index of the commitment to and success of literacy programmes;
3. To view literacy as an end in itself, ignoring the need to discuss with students how to use it to change theconditions of their lives.

The English-speaking participants come from developed and developing nations, large and small nations, nations with high and low levels of literacy and nations where the national government's commitment to literacy varies. Therefore, useful strategies for exploring opportunities for adult literacy will depend upon the national or local cotext. The group, however, identified potentially important strategies.

Literacy workers need to establish strong local, national and regional networks among themselves, between themselves and potential learners and between themselves and other communities such as labour and business organizations which have an interest in promoting literacy. Newspaper, radio and television can be very useful in these efforts.

From these networks adult educators can launch an effective lobby for government policies for support of literacy and against government policies which support military spending or other efforts destructive to human development.

At the same time this kind of networking will involve learners in identifying their needs and help literacy workers develop appropriate materials to meet those needs.

Better documentation of the social and economic benefits of literacy would enable literacy advocates to lobby more effectively.

J.T. Okedara &
F.J. Ogunlade
of Nigeria

Literacy programs which are linked to social and to economic development are more affective. If literacy is promoted in an environment where such skills are not useful, many adults will lapse back to illiteracy.

If adult educators are trained teachers, they need to be sensitized to the world of their students and re-trained to work with students as peers. If adult educators are community volunteers, they should be provided with some pedagogic training.

Training is a process, not a one-time event. Periodic workshops and/or on-site visits improve morale and the quality of education.

1982
ALFABETIZACION

history of adult education

the present situation

a) There is inadequate documentation to assist in the writing of history. The absence of reports creates considerable difficulty in the writing of the history of popular and adult education. Many have an official history which is incomplete and subjective and not based on popular experience. It often serves the interests of the dominating class. Much of the existing concepts in the discipline are also imported and imposed, especially on third world countries.

b) Many existing documents are unknown to a wide group of historians, and no international bibliography of adult education history exists. There are few documentation centres for the history of adult education.

c) Funding is grossly inadequate because history does not seem to invoke an urgency, a priority that demands an immediate assistance.

d) The history of adult education cannot be separated from other fields of history, such as social, economic, political aspects. Its range and depth have not yet been properly defined so as to facilitate the development of intermediate education for immigrants, internal migration and the like.

e) The most important aspect of writing the history of adult education is to identify and to find the sources. These exist in a fragmented state. They also exist in the minds of the people to be collected by oral testimony. At present there are a few official histories but none that come from the grassroots. This problem must be rectified.

The University of Syracuse has extensive archives of adult education materials in English. Norway has a project that involves both the museum, the library and adult education organizations. The University of Mexico City at present is engaged in a project that includes popular education in Mexico, Argentina and Bolivia. In Japan, a historical analysis of social education is being carried out.

The History Group has only begun to approach the horizon of the past with a firm eye on the horizon of the future. The need is great for collaborative and comparative studies among people, groups, nations, regions and "worlds".

㊽ adult education and women

We must unite towards
changing society,
Protest against injustice
and the exploitative system.
Therefore, workers, today
we must study
The problems and truths
we must grasp
In our struggle for
freedom.
(Song of organized
woman in an area in
Luzon, The Philippines)

Some concerns

1. Women are affected by a common problem, that results from their subordinate relationship with men. This is a structural phenomenon which crosses societies, cultures and social classes, although its manifestations defer may differ.

2. Popular education programs need to include women in the planning of appropriate methodologies and plans of action.

3. The liberation of women does not stop with economic and political liberation. It goes further, and in this popular education among women fulfils an important role. It was pointed out that there cannot be liberation of women without the liberation of the entire society nor liberation of society without liberation of women.

4. It was also emphasized that technology, when used adequately, is a tool for peace and development and that peace should not be discussed abstractly but in concrete terms and starting from the perspective of women.

5. Strategies are needed in the process of transformation of societies to guarantee that women reach, conserve and strengthen their participation and that they have access to decision-making positions.

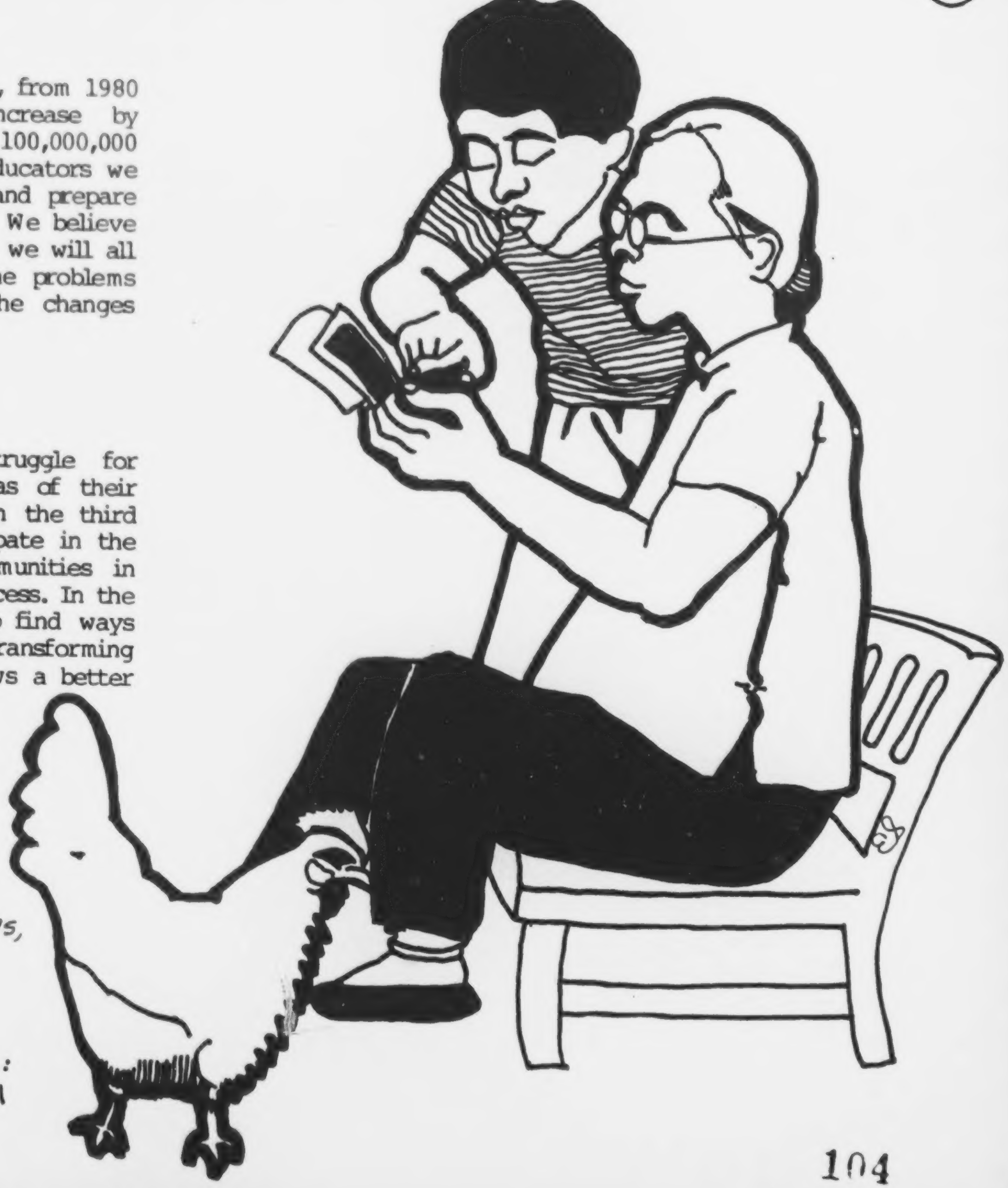
In the development of these themes the importance of participatory research was emphasized as a mechanism to reinforce the organization of women.

adult education and older adults

According to the World Health Organization, from 1980 to 2000 those over 65 years will increase by approximately 138,000,000. Of these, about 100,000,000 will be living in the third world. As adult educators we should become conscious of these changes and prepare ourselves for a world that is getting older. We believe we should not wait for the year 2000, when we will all have entered this age category, to solve the problems that are already arising as a result of the changes mentioned.

DEVELOPMENT AND PEACE

Older adults must participate in the struggle for development and peace, based on the ideas of their people's self-determination. For example, in the third world countries, older adults should participate in the grass-root organizations of their own communities in order to make easier the transformation process. In the industrialized world, minorities should try to find ways to implement both individual and social transforming actions in search of a just world that allows a better quality of life for the marginalized groups.



"If in the streets my stride is slow
and my hands are unsure,
I maintain my hope in life.
And I will not stop struggling

When I think of the cane which grows,
And I look to a future of peace,
My thoughts are extinguished
But I see more light. "

- Los Ancianos de Chile Hablan:
El Primer Encuentro National
de la Terceera Edad.
Chile, Feb. 1985

On Tuesday the Latin Americans began by making distinctions in the forms of adult civic education used in the Third World, distinctions that are not part of many First World's adult educators' lexicon:

formal adult education

Sponsored by the government through formal educational institutions (eg., a public school class teaching the Constitution, a government literacy class on patriotism and political institutions).

non-formal adult education

Adult education linked to the state, perhaps subsidized by the state, but carried out through such institutions as the church, political parties, and the military (depends on lectures, seminars, courses, and publications, and essentially defends the existing social/political structure.)

informal adult education

Use of mass media, usually controlled by the government (TV, radio, newspapers, flyers offering no challenges to the existing structures.)

The Latin representatives emphasized that non-formal and informal systems of adult education maintain and reinforce the existing social order; in contrast, "popular education" for the public (the "masses") advocates and prepares adults for social and political change, as Jaroslavsky put it, "democratization de la Sociedad" ("social democratization").

formats for popular education

Formats and methodologies for popular education are informal and participant-centered - small group discussions, neighbourhood forums, no lectures or "experts." They are usually held when workers, farmers, housewives, and community workers have free time. Popular education is carried out primarily through the trade unions ("gremios"), farmers' groups ("campesinos"), and neighbourhoods ("barrios"). They often start with feeding people, providing them with medicine, shots, and physical examinations, or economic assistance. However they start, however the participants are attracted, the programs lead eventually to small group discussions or "study circles" on political affairs - "civic education." TV and newspapers tend not to be used - although single-issue oriented brochures, flyers, and pamphlets are widely circulated, and radio is used in rural areas. The aim of popular education is to create civic awareness through adult civic education, individual capacity-building for self-government - critical in building new national democratic systems, like the example emerging in Argentina.

As Gorriti explained, "civic education" (understanding of institutions, government, society), and "political education" (learning the skills to influence institutions and government life - the action component) are complementary - both vital aspects of popular education.

All the popular organizations attempt to integrate the teaching of civic education, understanding issues and government, with the application of the knowledge, acting in the citizen role, thus linking education to action. Civic education in this sense encourages participation by community residents, neighbourhood slum dwellers, farmers, cooperative members, and trade union members in the life of their organizations, their government, and society.

It was at this point in the discussion, that the representatives from the industrialized nations began to find common ground with those from the Third World countries. The moment transformed the Work Group from eleven separate countries and systems in the realization that in spite of different national economic, political, and cultural settings, democracy could only work with informed active citizens, and with politicians who recognized the value of citizen views.

training of adult educators

spanish-speaking group

The main contribution of popular education in the face of an unjust society must be to promote the organized participation of the people in the process of social, economic and political transformation, enabling the democratization of society, and creating a situation where popular organizations may become important protagonists in their development and individuals may become whole persons.

This implies that we must recognize the political dimension of the educational process and the educational dimension of the political process. This presupposes a new conception of both practices within an integral vision of reality. The role of popular culture may be found as an important element in this new conception. For this reason it is critical to consider the training of the adult educator and/or popular leader as a process of appropriation and the creation of an alternative methodology.

The principal characteristics of this methodology are as follows:

- scientific
- systematic
- with a "multiplier" effect
- experiential
- which, starting from a concrete problem and its solution, generates a process which takes note of structural change
- which brings out the values of popular culture
- has a "grass-roots" vision.

Some of the qualities of the popular educator are:

- humlity
- empathy
- not an administrator of knowledge
- not a judge of the people
- comprehensiveness
- ability to orientate

Some of the problems of educational practice:

- motivation
- content (of courses, programmes)
- mentality/attitude of educators
- the autonomy of popular organizations.

The role of the university:
Educators who work in the formal system, primary and secondary education, are trained in institutions of higher education. It may be necessary that adult educators are also trained in universities. Such training must permit them to work closely with different communities (urban, rural, industrial, etc.) uniting the objectives of formal education with those of popular education, thus guaranteeing theoretical training founded on practice. The resistance of universities to change was put forward as an obstacle.

english-speaking group

The aim of training is to increase the understanding and competence of adult education practitioners in a wide variety of circumstances. This training should be designed to enable practitioners in their turn to help other adults learn and grow in whatever social, political or economic context they live. training of this kind must pay attention to both goals and process.

Obstacles: The diversity and nonformal (out of school) nature of adult education itself. Another obstacle is the ability of adult educators to provide leadership in relation to the political, economic and social context; this requires both understanding and persuasiveness.

Resources: A broad base of experience; this includes training which uses the adult educators themselves as a resource for learning about societal influences. Another resource is within professional associations which, together with concerned institutions, should be utilized as a source of knowledge and experience.

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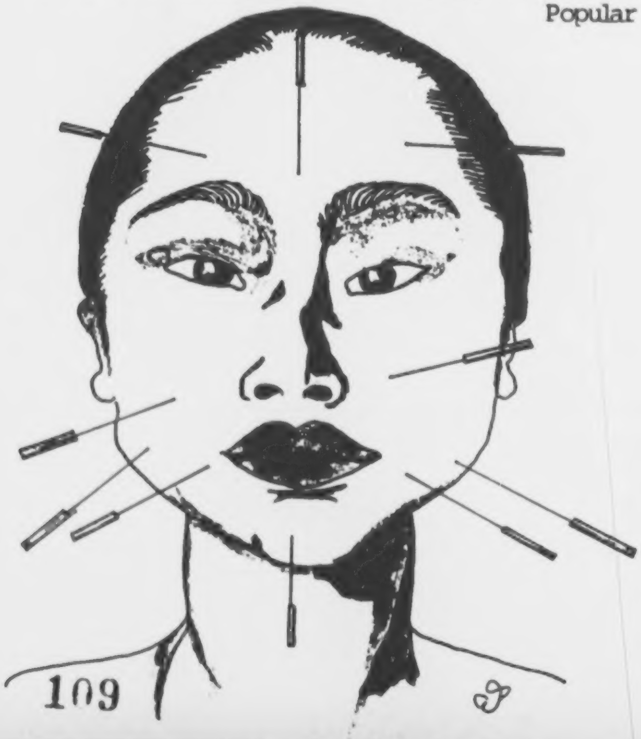
adult education and primary health care

why primary health care and popular education?

- Primary health care is an alternative for people to grasp their right to health, to the processes of health and illness.
- Popular education has allowed us to understand PHC in the socio-economic, political and cultural contexts.
- Primary health care is a relevant context for popular education in women's, youth's, children's, senior citizen's, workers' and peasants' groups.
- Primary health care needs popular education to be able to overcome authoritarian and discriminatory models, and in this way contributes to the development of conditions which would promote peace and development in day to day life.
- ICAE can contribute to the creation and strengthening of networks and programmes of Primary Health Care and Popular Education



Influences on our work as popular educators and health workers

- the institutional and group participation in the work.
- the starting point - because there are those who have their origin in PHC and regard popular education as an instrument to achieve popular participation. And vice-versa, there are those who started working in the field of popular education and regard primary health care as a means to facilitate group participation.
- the articulation between concrete work and political dimension is given in three different levels:
  - there are those who relate their work especially with macro political matters, such as the problem of dependency or the foreign debt.
  - others who, without forgetting the political dimension, consider it important to understand their work in its daily dimension.
  - Finally, still others do not relate their concrete daily tasks with social movements.

The second symbol which has been with us throughout this workshop experience, is the acupuncture needles, an oriental medical tradition which regards health as a state of equilibrium and illness as the lack of it; needles which are capable of altering the flow of energy to achieve a new balance, an actual condition of health. Thus the needles are a symbol of energy, transformation and equilibrium which act upon our lives in the same way as in the social world.

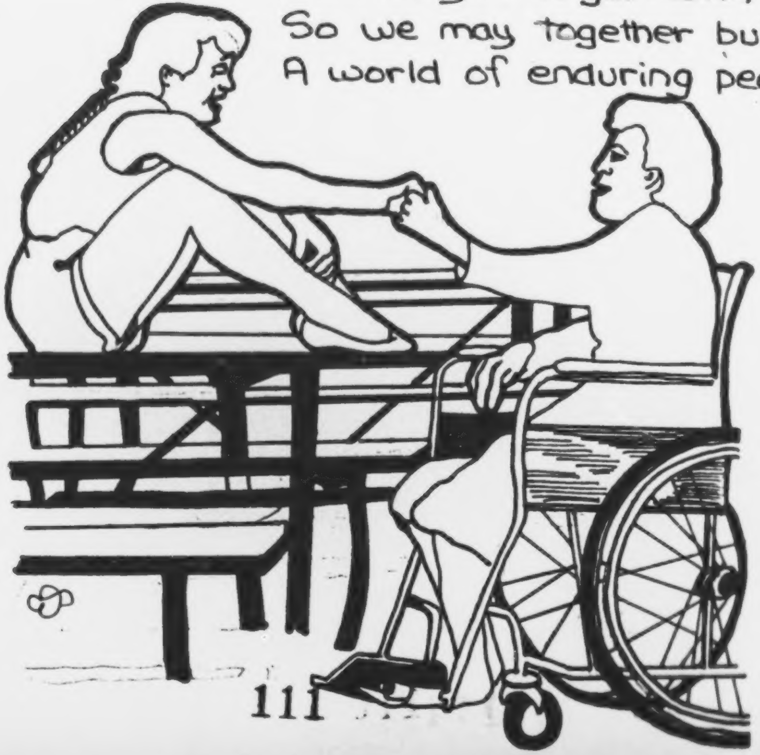
adult education and the disabled

My faith my hope my dream
For the world of tomorrow
May it be enduring peace
For all of mankind

Never mind our differences
Put aside our arguments
Let goodwill & trust prevail
To shape a new day

My hand I offer you
I invite you to join with me
So we may together build
A world of enduring peace

- K. MATAIRA, P. Manawaiti, D. Higgine



problems found by the adult education worker

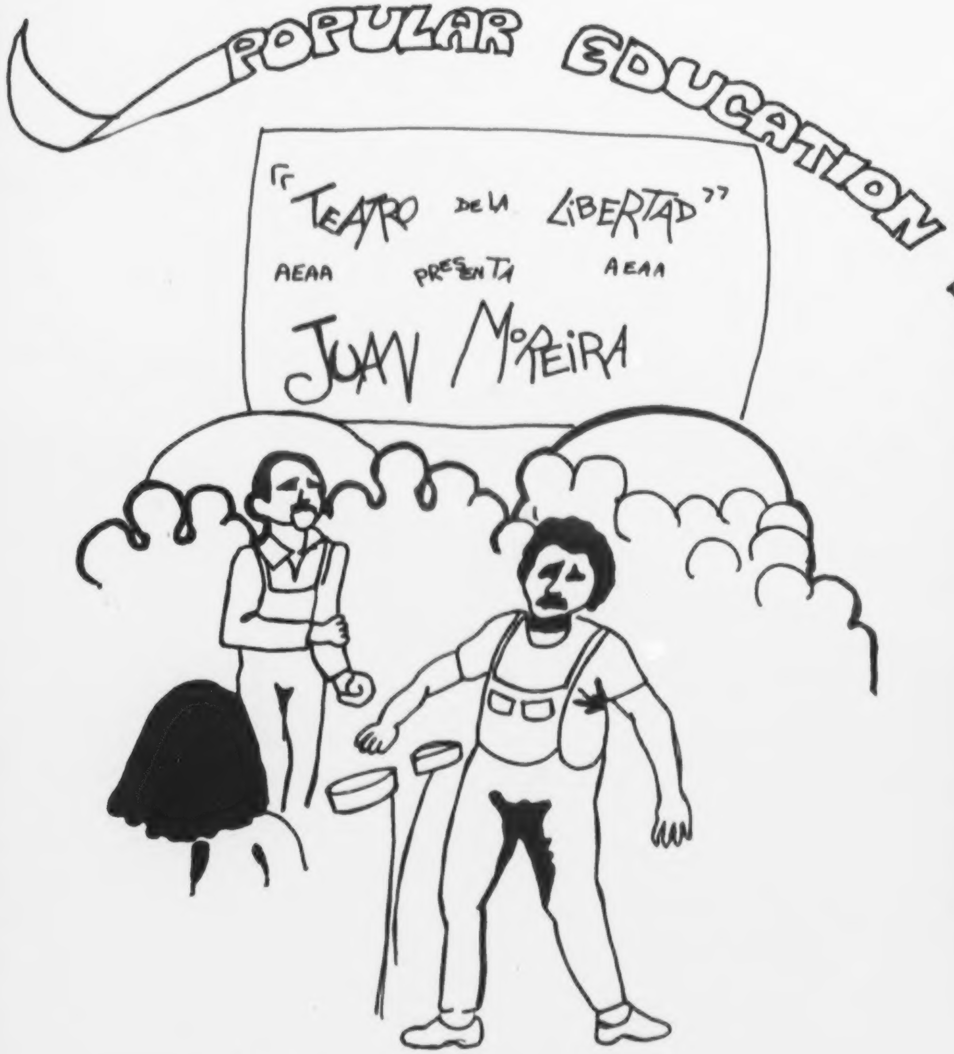
In developing countries:
The difficulties in getting in touch with the adult handicapped, the lack of means of communication, and the economic problems have a higher priority in these countries than the educational problems of disabled people.

In industrialized countries:
Although programmes have been in fact worked out, it is still difficult to get in touch with the disabled.

problems common everywhere

In our opinion, the disabled should live in their own environment rather than in specialized institutions, so that they can continue their normal every-day life in their own familiar surroundings whether it be their school, home or community. In spite of this, we are aware that in developing countries it is often necessary for the disabled to spend some time in a specialized centres so that that person can be fully integrated in society. However, whether living in an industrialized or developing country, the important thing is to consider the person first of all. This would be an excellent starting point to solve our problems. Adult education workers can contribute to changing people's attitude by using the appropriate words when talking about disabled "persons". They should also stress that it is of vital importance for the disabled to be integrated and to become independent at the same time.

We were reminded of the well-known saying:
"Give me some fish and I will eat (today), teach me how to fish and I will be able to eat forever".


POPULAR EDUCATION
"TEATRO DE LA LIBERTAD"
AEAA PRESENTA AEAA
JUAN MOREIRA

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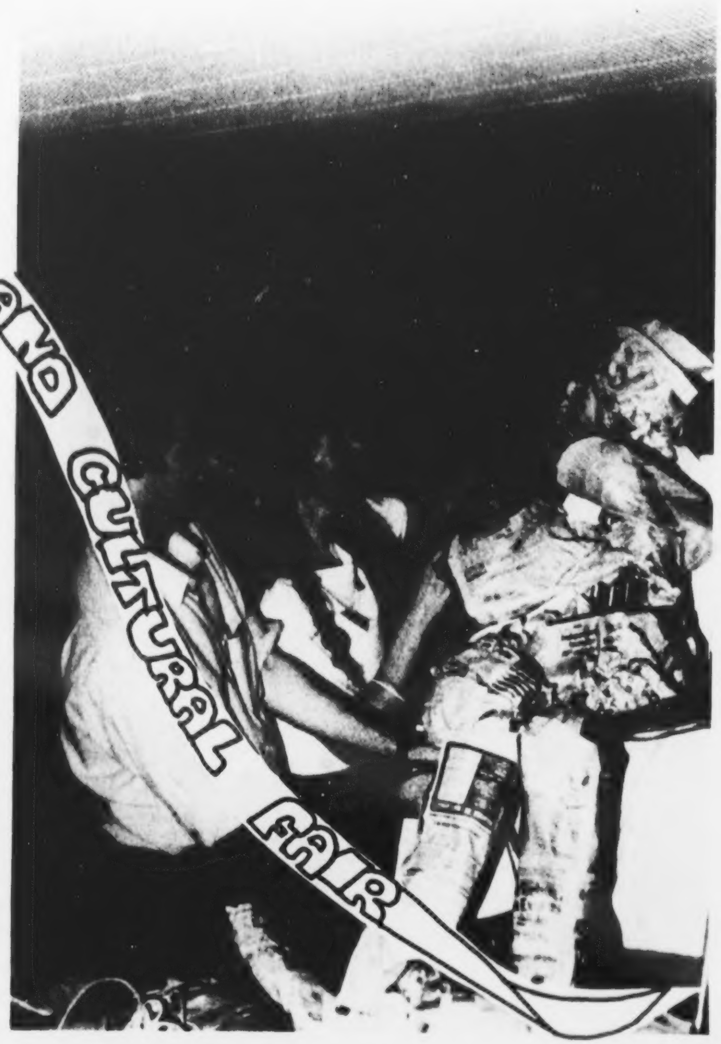
AND CULTURAL FAIR

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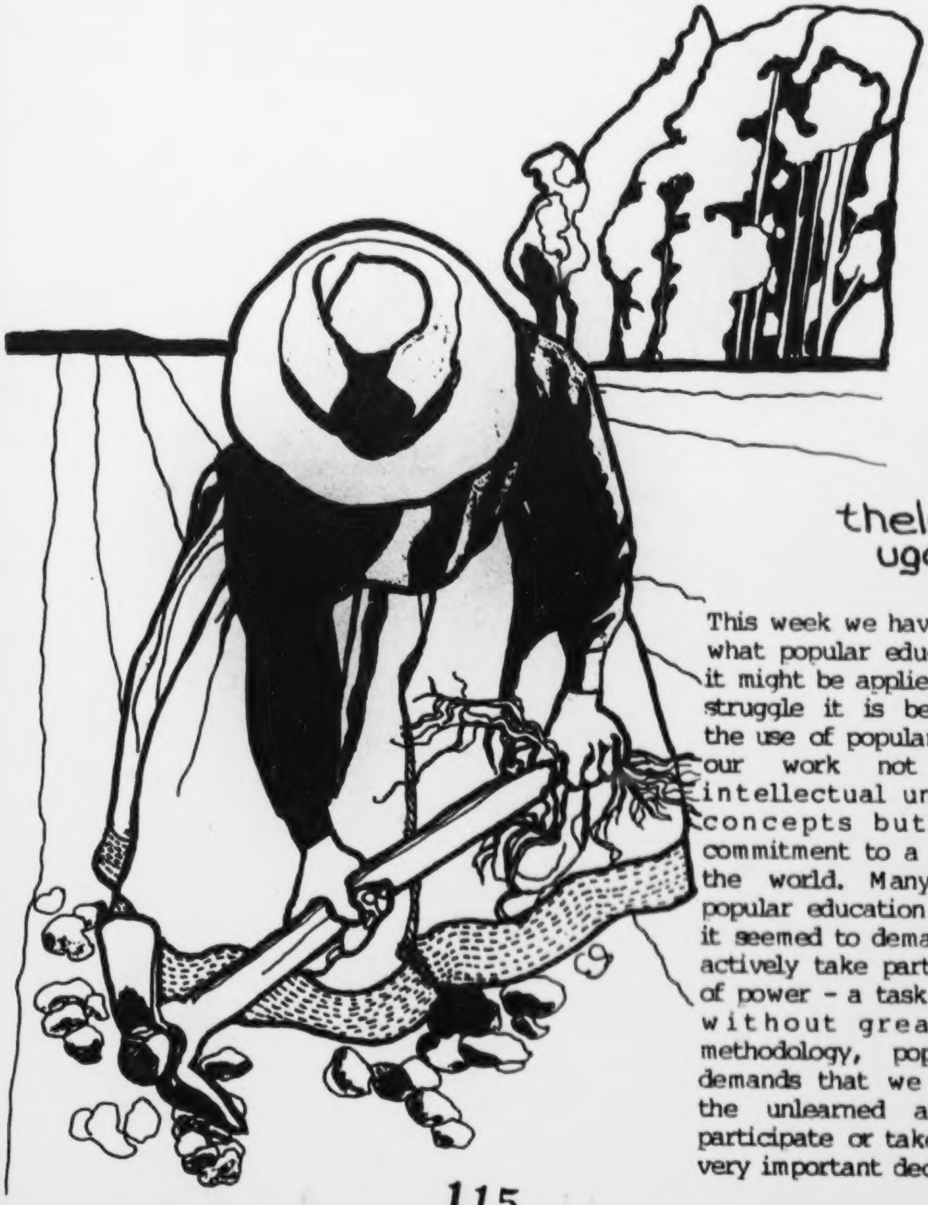
HOW TO DO IT!



thelma awori, uganda

This week we have struggled to find out what popular education means and how it might be applied to our work. In this struggle it is becoming apparent that the use of popular education methods in our work not only requires an intellectual understanding of the concepts but also a personal commitment to a certain perspective of the world. Many of us had viewed popular education with caution because it seemed to demand of us a decision to actively take part in the redistribution of power - a task not easily undertaken without great danger. In its methodology, popular education also demands that we trust the unschooled, the unlearned and even women to participate or take leadership in making very important decisions.

As professional adult educators we have just spent the last ten years accepting the idea that the learner is important and actually applying this concept in our work. Barely had we begun to rest on the laurels of our new look, than we must now face this new challenge of popular education which, in the words of one of our colleagues from Argentina, Jose Louis Savanco, we must see the world from the "perspective of the poor and oppressed". We are, however, accustomed to viewing the world from our own experience. An experience which on face value reveals the small comforts of life - a home, perhaps a car, a job with a salary. We might even find ourselves allowing these small comforts to become walls that blind us to the misery and suffering of others. Misery and suffering, however, have a distinct characteristic of spreading, and upon careful analysis of our experience we find that the misery and suffering has spread to us. How many of us can sleep at night without the sounds of guns, how many of us have the luxury to live in a peaceful democratic society, how many of us come from nations that are involved in military conflict internally and externally? Why should Uganda and Argentina, which are halfway around the world from each other, share in common the misery of mothers with disappeared children?

The challenge to view the world from the perspective of the "poor and the oppressed" is also the challenge to view the world from the perspective of our experience. In the words of one of our colleagues here, Sigfredo Chiroque Chunga of Peru, the challenge of popular education then is to "remove the culture of death and violence and build a culture of life".

sun dong tang, China

China is a developing country. It has entered a new historical period of socialist modernization drive. The general objective of this period is: to unite people from all nationalities of China and to upgrade and modernize industry, agriculture, national defence, science and technology on the basis of self-reliance and dedication. We strive to quadruple our national industrial and agricultural output by the end of this century. In this context, education is one of the strategic priorities whereas adult education is one of the important components in the whole educational system. The Chinese Constitution stipulates: "It is the obligation for the state to promote the socialist educational cause and to raise the scientific and cultural standards of the whole nation." Adult education in China is a tremendous task which includes literacy education, technical and vocatioonal education, training of specialized people and continuous education for the purpose of renewing knowledge.

During the recent few years, with the need for economic construction and social development, adult education in China has witnessed a fast development. At present, there are more than 50,000,000 people who are attending different types of schools in adult education or taking various adult education programmes. Among these people, approximately 30,000,000 farmers, workers and salaried staff make up the balance.

Literacy

The eradication of literacy is an arduous task for us because at present China still has 70,000,000 semi-illiterates and illiterates in the age group of 16 to 40. We have planned to carry out this task step by step. To be specific, we decided to eliminate illiteracy before 1990 in the economically well-developed areas of China which accommodate 25 per cent of the total populations. In the reasonably developed areas where about 50 percent of the populations live, the completion year of the task is 1995. As for the rest of the under-developed areas, the work of elimination of illiteracy is combined with the introduction of nine years compulsary primary education. The aim is to eliminate illiteracy in these areas by the end of this century.

Rural Areas

In present China, more than 800,000,000 people are living in the rural areas. Most of them are engaged in farming or farm-related production. With the introduction and spread of the responsibility system (contract system) and with the development of rural economy, rural China is now in a stage of historical transformation. Not only are the agriculture, forestry, animal husbandry, fishery and side-line occupations being developed, but also the village-run enterprises, transportation and commerce have witnessed great development. We have conducted different training programmes simultaneously at three different administrative levels of government (country, town, village) and gained some experiences in the management of such programmes. We have also gained some experiences in running courses and programmes jointly assisted by the educational department and other departments, such as agriculture, forestry, machine building, animal husbandry and so on. In order to meet the demand of the farmers for more knowledge and to solve the issue of teacher and funding shortages, we have begun to run rurally-oriented TV and broadcasting educational programmes and schools. Modern teaching facilities have also gradually been used in the vast rural areas. Correspondence education is extending its stretch into the countryside. Farmers are hapy with the increasing income mainly due to the mastery and application of new knowledge learned through various educational programmes. In summary, farmers' education in China has developed vigorously and its quality has improved.

Workers' Education

Workers' education is closely related to the success of the modernization programme. Based on this principle, the state has made a series of policies to encourage workers' education. Take funding, for example; it is decided that, calculated on the basis of total workers' salaries, every enterprise should contribute 1.5 percent to education. This amount of expenditure can be included directly into production costs. In addition, enterprises are also encouraged to give financial support to education from the profits they make. In terms of teaching for workers' education, it is stipulated that thre to five full-time teachers should be recruited for every thousand workers. Part-time teachers are also invited to give lectures. Workers are required to carry out spare-time studies for at least four hours per week. Some of the workers, upon approval from enterprise administration, may take courses on a full-time or part-time basis. During the period of their study, they still get their wages and the tuition fees are borne by the administration. Due to the above-mentioned policies on workers' education, the workers' educational level has been raised speedily. By the end of this year, almost all the young and middle-aged workers can reach the level of junior secondary education. The priority of future workers' education will be shifted to secondary technical and vocational education and work-related training.

Technicians and Administrative staff

China's modernization drive needs a large number of low and intermediate level of technicians and administrative staff, as well as highly-qualified advanced personnel. Adult education plays an active role in the training of advanced personnel. For example China has set up the following higher educational institutions for adult education: broadcasting and TV universities; workers' universities; farmers' universities; correspondence universities; workers' spare-time universities; training institutes for administrators and teachers' training colleges. According to the statistics of 1984, institutions of these types throughout China totaled 1,150 with student population of 1,290,000 the capacity of annual enrolment of these schools is 470,000 students. On top of that, an examination system based on self-study was established. At present, there are 29 examination centres all over China wherein 47 subjects are developed for examination. Those who pass the examination organized by the centres will get diplomas recognized by the state.

Mass organizations and Interest groups

Relying on mass organizations and interest groups to run schools of adult education is another characteristic of China's adult education. The Chinese constitution clearly stipulates that the state encourages various economic organizations, enterprises and other social strengths to run schools of all kinds. Within recent few years, the number of schools run by various mass organizations and even individuals increased dramatically. Courses offered by these schools are diversified and are geared to the needs of the people. They are a supplementary part for the state-run schools for adult education

Room for Improvement

Although adult education in China has achieved great progress, there is still much room for improvement. For example: the balanced development between different parts of China; teachers' qualifications; and funding shortages. All these are problems that need to be tackled.

future planning

In order to guarantee the implementation of the policies on adult education and to strengthen the leadership and management in adult education, a complete system, from the central government to the local authorities, was established.

The government has drafted a proposal on the national economy and social development in the period of the seventh five-year plan starting in 1986. The proposal points out that it is imperative to strengthen the training programmes for staff, workers and farmers and speed up the renewal of theri knowledge in order to raise their competency and enable them to cope with new development needs.

adolfo lopez campos, nicaragua

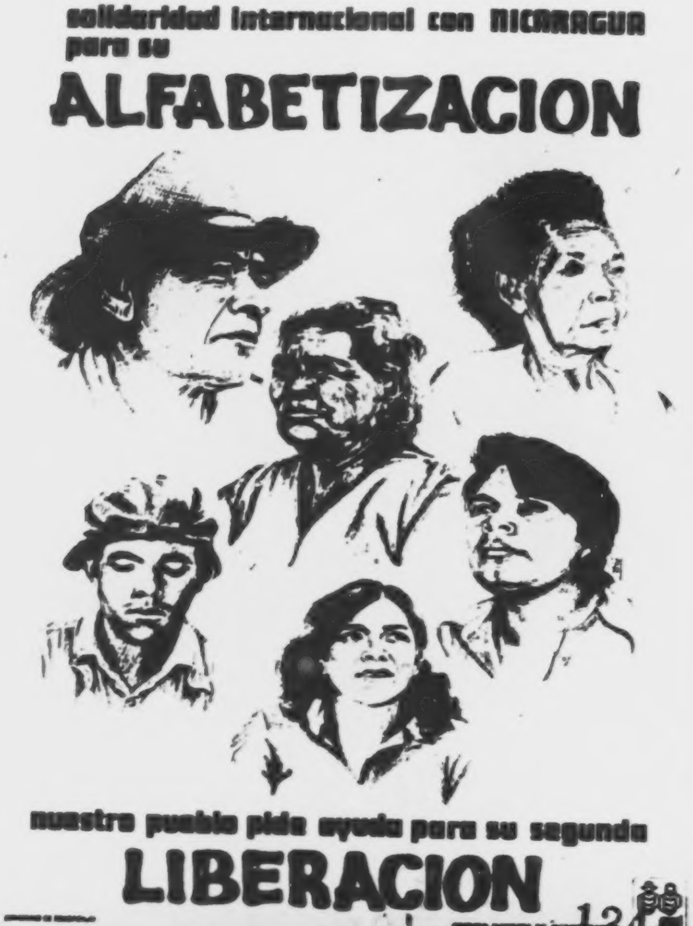
Our experience over the last five years is, above all, and before anything else, that of a people who have defended themselves with decisiveness and who are not prepared to renounce their historic project. Our experience is a struggle of national resistance; to guarantee basic popular consumption, to increase export products (coffee, cotton, beef, sugarcane) and those of internal consumption (corn, rice and beans). It is a national and patriotic resistance, against the aggressor on all fronts: diplomatic, economic, information, legal and military; a struggle of resistance to continue to assure, in the midst of extremely difficult conditions - education, health, culture and happiness.

In this historical context we have constructed a program of adult education which includes literacy as a permanent activity, together with post-literacy which goes much further than strengthening the skills of reading, writing and arithmatic, but aims toward a future of permanent, ongoing popular education.

The concept and methodology of popular education of the Literacy Crusade, though always considered as fundamental points of reference and learning, have in the lapse of these years, been contaminated by academia in the curriculum and formalism in the basic educational process.

We thought we could improve this educative process as we conformed to standarized norms. It was our intention to develop a motivating, flexible and creative methodology that would trigger and empower the transformation of an inherited social structure with a core curriculum that would adapt itself to the different social sectors with their own specific political, cultural and production characteristics.

Acknowledging our mistakes we also acknowledge our progress. Progress that fills us with hope and confidence.


solidaridad internacional con NICARAGUA para su
ALFABETIZACION
nuestro pueblo pide ayuda para su segunda
LIBERACION

What is understood today in Nicaragua by Popular Education?

For us to educate is not to impart knowledge, but to make the discovery of knowledge possible. The starting point of knowledge is concrete practice, the understanding of which is deepened through abstraction and reflection to its roots, its internal movements, its causes and the surrounding norms which guide or control it.

In this way we can situate the immediate reality in an historical context and establish its relation to nature and society in order to go back and take deliberate actions that will create change. Practice then, is both the origin and the confirmation of knowledge.

Our methodology considers the general reality from the specific reality. In order to facilitate active education, we have identified three moments or steps in the methodology, which are synthesized here:

1. The perception of concrete reality;
2. Its interpretation by means of abstraction in a non-linear process of analysis and synthesis, induction and deduction.
3. Practice which confirms knowledge and initiates the cycle of action-reflection-action, or, to be more explicit, practice-theory-practice.

What will we do next?

The objectives of post-literacy refer to the model we have called "Popular Basic Education", structured in six levels for new literates and functional literates as well as to the different internal and external models to our program, in which those adults, who from 1984 graduated from the sixth level of Popular Basic Education, can continue to further their education.

The model we have qualified with the word "Basic" because it sets the basis for a constant development of knowledge. We think that adults who take ownership of the capacity to formulate intelligent questions and investigate the answers, will continue to develop their knowledge, radicallizing permanently their practice. This is the difference, it appears to us, between basic education and elementary education.

Popular Participation

It is in the actual process of participation that the creation and ownership of knowledge makes a dynamic and popular mobilization.

The form of educational collectives are the first stage of participation and mobilization with an educational character. Another form of educational participation is the mass organizations with the tasks of coordination and implementation of the revolutionary process.

NORDIC
COUNTRIES

STUDY CIRCLES have grown up within the four Nordic countries in the late 19th century. The study circle proved to be the form that could meet the educational needs of the ordinary worker.

It was said that the question of education for the working class must be a responsibility for the Nordic countries in the late 19th century. The study circle proved to be the form that could meet the educational needs of the ordinary worker.

It was said that the question of education for the working class must be a responsibility for the working class itself.

The study circles were based on two principal ideas:

1) Education was ammunication for the trade unions and the political movement, a means of class struggle and social transformation.
2) Studies were aimed at improving educational standards with a view to the long-term transformation of society.

Both these approaches are firmly rooted in the popular movements. Studies were arranged in the following pattern:

1) People studied in small groups, often in their homes.
2) They had little to draw on in the way of study materials.
3) They had no teachers and they did not feel the need for any. The leader of the group was primarily an organizer and administrator with no special theoretical qualifications.
4) To supplement their own studies, people would attend lectures or meetings.
5) The people who studied in this way had no academic background, but they had acquired an abundance of practical experience.
6) People learned to discuss, to argue, to show consideration for others, to accept defeat and to share responsibility.
7) They experienced a sense of solidarity and community.
8) The knowledge they acquired bore a direct relation to the practicalities of their everyday lives.
9) They began studying at their own level, and their studies were directed by their own needs.

ADULT EDUCATION ASSOCIATIONS have grown up since the old days and are linked to different popular movements. These associations now receive economic support from the state and the municipalities. The rules for this economic support has been agreed upon by a strong majority of the people in our countries. This means that under socialist governments bourgeois movements get support from the state and under bourgeois governments the socialist movements get support from the state.

FOLK HIGH SCHOOLS were started in the middle of the 19th century in places where the majority of the population was dependent on farming.

The main force behind the new schools were movements among progressive individuals in the farming population. New laws gave political power to the farmers and the newly acquired political power called for more knowledge and skills. Nowadays many of these schools are run by country councils.

Later on the popular movements, such as the labour movement, the churches, the temperance movement, sports associations, etc., started their own schools.

The schools were gradually being supported by our states and local authorities. Still they managed to stay free from strict government regulations and to retain their independence. This is the situation even today in all the Nordic countries.

Although the study circle and the folk high school have the same historical and pedagogical background, there are differencies. Study circles are organized in living areas and work places mostly during evening hours. Folk high schools are in most cases, residential. The have short courses from two days to two weeks or so, and long term courses from 15 to 30 weeks. In order to see the whole person, lots of activities are arranged besides the studies.

Peter Engberg
SWEDEN

On Peace Education

A substantial part of people's attitudes and behaviour are formed through education either in favour of war or the passive approval of war or, on the other hand, in favour of furthering a culture of peace. The possibilities of education in relation to the latter are still nowhere implemented as broad and full-scale real peace education. The matter cannot be one of a separate subject, course, or an additional packet of information to be used in certain subjects. Peace education means change in all education in all parts and on all levels to serve the achievement of peace in the world.

Sector of Peace Education

1. Cultural education.

In several investigations it has been found out that the implementation of international education often remains inadequate. If we want to bring international education to ordinary people we should, in my opinion, replace the term with that of cultural education. It means educational work towards profound understanding of foreign cultures and the life of distant peoples and towards preparedness for co-operation across borders. Thus the promotion of genuine internationalism would mean much more than just teaching people to tolerate differences.

2. Environmental education.

It means familiarity with nature, knowledge of the principles of protection of nature, of the causes and consequences of pollution and of ways to combat it. It also implies a profound knowledge of the world's natural resources, their real sufficiency and significance for different nations as well as their share in the emergence of wars. A focal issue here is the world's hunger problem; people ought to learn what alternative solutions there are to eliminate this problem.

The purpose of peace education is:

To give the possibility for people to grow in consciousness of the world's problems, as citizens who work actively on behalf of world-wide positive peace.

Helena Kekkonen

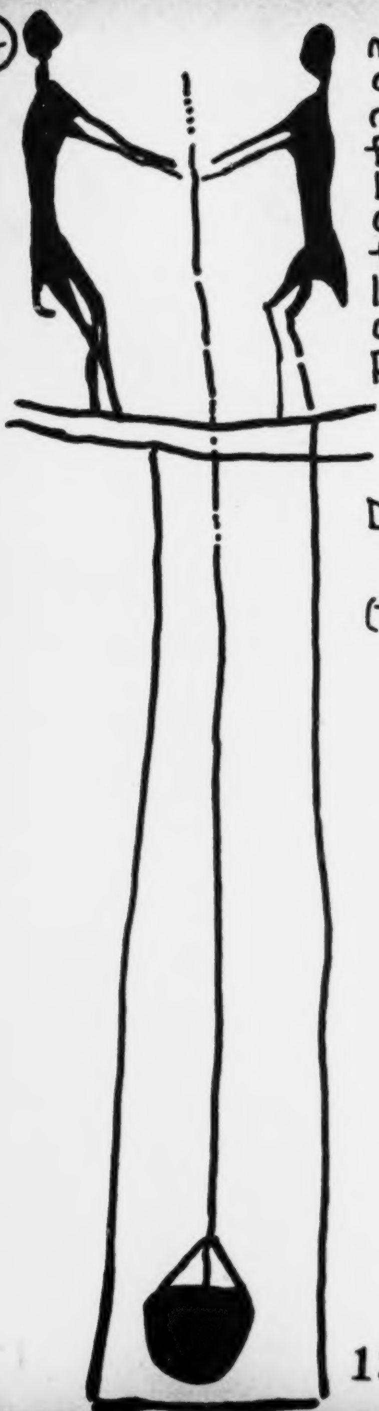
3. Human rights education.
According to Katherine Tomaschevsky the first generation of human rights include the political and civic rights corresponding to the Western human rights conception. The second generation of human rights would be the economic and social rights that have been presented primarily by the socialist countries. The third generation of human rights would be formed of the rights to peace and development as things belonging together, which have been presented by the Third World. To the questions this sector of peace education should raise, belongs the one of what human rights each individual would like to enjoy and how these rights could be made to apply to all other people in the world as well. Genuine human rights education thus always promotes the elimination of the concept of "enemy".

4. Disarmament education.
Among others the Finnish peace researcher Vilho Harle has shown that people possess in general a lot of knowledge of armament and disarmament but at the same time remain passive in relation to peace work: people accept wars. This implies that the knowledge possessed has not been internalized. The main purpose of disarmament education should therefore be to change people's attitudes so that they would start to act in a way fascilitating disarmament.

5. Equality education.
A new kind of education should start at home: people should no longer be educated to the roles of boys and girls, men and women, but to human beings capable of working together for peace and social progress. This implies, among other things, that traditional properties of women - preparedness to make compromises, negotiation skills, willingness for co-operation and tenderness - are taken into consideration also in the education of boys and that girls are encouraged to active social participation and their self-esteem is strengthened. All in all, this sector of peace education means the promotion of equality in relation to cultural roles but also between different people of the world.

6. Development education
means the widening of people's world view through increased information of the Third World. It implies acquiring information about the relations between the developing and industrialized countries, the structure of trade, colonialism and neo-colonialism, the New International Economic order, etc. It means an acquaintance with the history, culture and world of values of the Third World countries, which becomes possible, for example, through Third World literature or through other areas of its art. Concrete action in one form or another is an integral part of development education.

7. Moral education.
The basis for moral education is created by the globally accepted values that are presented in the Unesco recommendations of 1974 and 1976. The most important of these are: absolute respect for human dignity, i.e. nonexistence of an "enemy", acceptance of equality between people, solidarity towards those weaker, recognition of individual responsibility in the promotion of peace. Education for peace always contains this moral component. Only through individually recognized values can a human being grow prepared to self-directed action for peace and justice.



mounting a national functional literacy campaign for liberation and peace

David Sizya

(Tanzania)

Introduction

Education in Tanzania is regarded as a liberation agent; a means to democracy; human development; human understanding and peace. Right from the time we attained our independence in 1961 in the case of the Tanzania Mainland, and in 1964 in Zanzibar, we identified three major enemies which had greatly contributed to our underdevelopment. These were poverty, ill-health and ignorance. We decided to wage a socio-economic war against these enemies. The country had to offer free universal adult education for liberation as a vital strategy for our development.

Preparation

When we were preparing the launching and implementation of this campaign, we had to take special care of five things:

1) We had to ensure that there was the political will, government involvement and popular peoples' participation in the campaign. This demanded educating all people on the importance of the campaign, its usefulness and the anticipated change which it was to be brought about.
2) We had to mobilize financial and human resources to handle the campaign. This included drafting in all the volunteers we could get hold of, to serve in the campaign as well as voluntary organizations engaged in education.
3) The training of the trainers had to be carefully but speedily handled.
4) In our planning, we had to establish a sound national administrative structure to handle the campaign from the grassroots to the national level.

5) Such an elaborate campaign of a national magnitude had to be seriously tackled and firmly handled. Therefore, it was essential to ensure that people of great responsibility were appointed to handle it and that they had to be accountable for it. They had to coordinate and make people cooperate and participate in it. Preparatory meetings from committees to conferences had to be

Implementation

The implementation of the campaign started in 1970 for the Tanzania Mainland ,but for Zanzibar, it was rather late. It took off in 1977. The implementation was carried on in five phases.

1) The first step was to take a census of illiterates in the country so as to know the magnitude of the problem.
2) Strategies were then drawn up for tackling the problem effectively:

o Those educated people were requested to be both learners and adult educators. The illiterates had to become learners. This meant that the fortunate ones had to volunteer to teach the unfortunate majority.

o Leaders in all walks of life had to lead the way in wiping out illiteracy.

3) Production of functional literacy primers, reading materials, post literacy books and other reading materials was done and continues to be carried out.
4) Classes were started in adult education centres, party branch offices, churches, mosques, village halls, under the trees, and at any other convenient places.
5) Free universal adult education was then offered to all adults who availed themselves of this opportunity.

Problems Encountered

There were many problems but the major ones were:

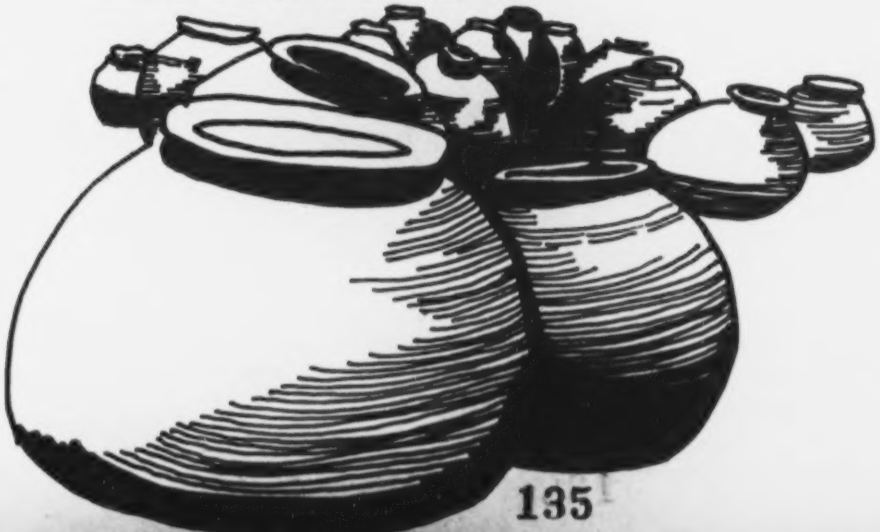
a) Insufficient Finances - Tanzania is one of the twenty-five poorest countries in the world. Therefore there wasn't enough money to run the campaign. It was a great strain on the national budget but free volunteer service supplemented it. Most Tanzanians responded by volunteering to teach their fellow Tanzanians free of charge. Friendly nations, particularly Sweden, helped to print primers and offered gifts of pencils and exercise books to supplement government efforts.

b) Inaccessibility of some of the villages, compounded by other problems of transport, made it difficult to reach and help the learners there.

c) The short supply of teaching materials, stationery, pencils and other equipment for use by the learners frustrated them and caused the problem of inattendence when they did not get them.

d) Great numbers of drop-outs sometimes made it difficult to wipe out illiteracy, particularly in the situation of Zanzibar.

e) Irregular payment of honoraria to volunteer adult educators also affected attendance as the teachers also joined the drop-outs.



Methodology

We chose a human-centred approach to adult education - that is to say, a problem-solving adult education programme.

A lot of support programs and post-literacy courses were devised to consolidate the campaign and make it more meaningful to the people. The most effective ones were:

- Mass campaigns which addressed themselves to major national problems and issues.
- The cinema was used for the mobilization of people and for teaching. In Zanzibar, television programs are very popular in adult education programs too.
- Successful radio programmes, both in Tanzania Mainland and Zanzibar, continue to be beamed to the learners.
- The Folk High School idea from the Nordic countries has also been adopted in Tanzania.
- Specialized adult education programmes have been designed and introduced to meet the socio-economic needs of the people.
- The correpondence departments of various institutions, particularly that of the Institute of Adult Education in Dar es Salaam, strive to send education to peoples' homes.

We have now achieved 85% literacy on the side of Tanzania Mainland and about 50% in Zanzibar. Adult educators from both sides of the United Republic of Tanzania are now working together on a long-term program which will make it possible for all Tanzanians to progress at similar paces.

We work under difficult conditions and encounter a lot of problems, but we cannot dispair because our aim is to wipe out illiteracy and mount meaningful adult education programmes to liberate our people.

(66)

esther désilets
québec, canada

I repeat a theme already presented by my colleagues: which is that I was most impressed during this whole assembly, to realize with what speed popular education has developed all over the world. To realize equally the strength which that gives to peoples and minorities and to the oppressed, to free ourselves through the links between popular education and popular power; between popular education in women's groups and the power of women; between popular education in the populations who not only have acceptable conditions of life, and the power of these people in their undertakings.

Popular education allows all peoples to not only know their history but to make it.

Further, popular education is for all this assembly, an excellent means to create a true education for peace and human rights.

I have repeated in dreams, some nights in three languages, a new hope. In my country, we try in all ways to recoup this important educational movement; to conform more and more, in line with the priorities of the state. Having participated in this formidable assembly, it has given me energy to continue to defend our autonomous popular education movement.

I would like now to make a brief remark on the organization of this assembly. Sadly, some problems are inherent to this kind of organization, sadly, it is a fact to see that we have much work to do to respect our rights. The organizers of this assembly have done it with much originality.

I have particularly appreciated the opening ceremony. I admire strongly the people of Latin America, who even in these moments of great difficulties in their history, know how to integrate all the aspects of their magnificent culture (music, poetry, dance, popular manifestations). Being a francophone and a northern Latin, I feel, like many of us, very happy and very comfortable in your country.

Concrete proposals for action

- Strengthen, enlarge and consolidate the existing regional networks of Education for Peace and Human Rights, such as the CEAAL already has functioning in Latin American.

- Promote the establishment of similar networks in regions where they do not exist.

- Propose the creation of an international network of education for peace and human rights which, while respecting the corresponding autonomies, supports and coordinates existing regional efforts in the field.

- Sponser for the year 1986, declared "International Year of Peace" by the United Nations, an international multi-regional meeting to unite popular and adult educators around the topic of education for peace and human rights.

- Sponser, support and stimulate the interchange of educational materials and experiences that support the work of popular and adult educators who work on this topic on all continents.

The Angel of Nagasaki

"EDUCATE FOR FREEDOM"

"You're helping people to think for themselves. You're helping people not to be afraid to stand out alone if the truth compels them to do so."

- Bishop Desmond Tutu to educators, Toronto, 1986

Mpho Tutu in front of South African Consulate, Toronto, 1986. International Women's Day.

popular theatre and communication

Plans of Action

Local:

- Encourage popular sectors' self-expression.
- Encourage methods of group communication that reflect on actions to generate new actions.
- Deepen the understanding through popular education the two extremes of: resistance and conformity.
- Encourage the development of horizontal and participatory communication in organizations of popular education.
- Encourage the development of daily expression in popular organizations.
- Preserve a record of popular communication productions and of their processes.
- Link local organizations with similar experiences.
- Link projects that are political, popular and liberating.

Regional:

- Encourage communication among popular organizations.
- Create national networks of popular communication where none exist, and strengthen them.
- Recommend to CEAAL the creation of a Latin American network of popular communication.
- Ensure the networks of communication are at the service of other existing networks existing such as: human rights and peace, literacy, adult education, women, etc.
- Support existing networks of popular communication such as the International Alliance of Popular Theatre, Popular Press, and others.

International:

- Integrate all the forms of popular communication in a global focus.
- International networks should support the creation of national and regional networks of popular communication.

THE WORKSHOP PROCESS

INTRODUCTION AND OBJECTIVES
↓
INFORMATION GATHERING
↓
DATA ANALYSIS
↓
STORY IMPROVISATION & PERFORMANCE DESIGN
↓
COMMUNITY PERFORMANCE
↓
DISCUSSION
↓
FOLLOW-UP
↓
EVALUATION

> "Truly the movement has led to the setting up of community theatres that are more than mirrors of the situation, and have become microscopes with which we scrutinize ourselves, our brothers and sisters, as we accept our personal and collective responsibility to become more alive to the present, conscious of the past and hopeful of our future."
>
> \- Karl Gaspar, Philippines, 1982

participatory research

Various countries, regions and sub-regions have evolved their plans. Suggestions were also made for inter-regional and international plans. These plans fall into the following categories:

"The innovation movement is really about how we are going to survive, using our own resourses. We make soap from animal feed; we show how we can prepare rice without oil... women are continually improvising, coming up with new ideas. This has also been going on for over a year. At first, we just explained these things in the smaller workshops but now we are doing things in a more organized fashion."

- Patricia Lindo, WE ARE AMNLAE
  Nicaragua

1. Systematization of Experiences in PR
   This is seen as a crucial next step to consolidate our practice, to enhance our understanding and to demonstrate to others the contributions of PR.The Latin American PR network has evolved a detailed systematization plan for 1987-87; similar suggestions have come from Asia, Africa, the Caribbean, North America. Most of these systematization plans include meeting in the region, preparation of case studies and wider dissemination.

2. Publications
   The systematization of experiences is planned to lead to a series of publications in the various regions. Popular publications and audio-visual portrayals are also included. The initiation and continuation of regional newsletters was also agreed upon.

3. Building Resource Centres
   Creating and strengthening regional and sub-regional resource centres of participatory research were seen as a key next step to support and strengthen regional networks.

4. Grass-roots Exchanges
   To strengthen networks, share experiences and promote inter-regional learning, it was reaffirmed that grass-roots participatory researchers' exchange across regions be organized. These 'participatory research residencies' were considered an important next step for furthering the practice of participatory research.

5. Theme-based Workshops
   It was proposed that use of participatory research methodology around a (like land, ecology, women, occupational health) be a focus of inter-regional exchanges. Joint projects and workshops could be organized to analyze and promote the use of participatory research around a given theme.

These plans reflect the overall categories of future work. Detailed steps vary for each region.

We look at the next years as a period of consolidation, of stabilization, of promotion.

C. and now to the mechanisms

1) Strengthen the operational capacity of national and regional adult education organizations by exchanging necessary resources, and by twinning or pairing organizations.
2) Develop methodology for basic rural literacy training beginning with linguistic research.
3) Training of facilitators through decentralized, flexible and low cost methodologies.

D. funding

Although there are cooperating agencies that respect grassroots groups and organizations, some "development aid" agencies try to control groups with financing that conditions actions. Self-financing methods need to be encouraged in working towards independence from external financial sources for local work. Agrarian reform should lead to economic and social power as well as access to land and water. Special funds are needed to increase exchange between countries.

"... education is like a big hill which climbs to the skies and gives a view over the surrounding countryside."
-Julius Nyerere
Tanzania
1971

adult education and prisons

Considering the characteristics of most modern prisons, it is necessary to bring about considerable change of opinion and attitude respecting penal law and regulation, and penal policy and practice. To bring about these changes, it is necessary for the adult education community, nationally and internationally.

- To disseminate information in a well-organized way;
- To carry out a systematic programme of advocacy;
- To develop relationships and cooperation among many national and international government and non-government organizations, including members of the ICAE;
- To mount national, regional and international conferences;
- To organize demonstration projects and special events.

National targets: General public, government authorities, legislators, institutions responsible for training educators, other educational organizations, women's associations, church organizations, human rights organizations, criminal justice organizations, etc.

International targets: United Nations, international government and non-government organizations, intergovernmental organizations.

plan of action

It will be necessary for each national member association to consider whether it wishes to assume some responsibility for adult education in prisons, and if so to develop its own objectives and strategies appropriate for its country, and to establish a committee with responsibility for planning and implementation.

Such a Committee would wish, at an early stage, for its own country, to formulate the details of an educational approach and the use of adult education methods in a prison setting, paying special attention to the needs of minority peoples who might be over-represented in the prison population.

The national Committee would brief representatives of the media to gain their support for its objectives. In fact, the Committee would continually seek opportunities for the publication of articles in the press and for interviews and other presentations on radio and TV.

Probably before the end of 1986, the national Committee and the Executive of the national association would meet with the appropriate government authorities at the political level to seek their support for the Committee's objectives. Throughout 1987 the Committee would also meet with individual legislators for the same purpose.

"Only when prisons become truly enlightened educational institutions will criminals be restored to society as honest and forthright citizens."
- Keith Whetstone, 'How the prisoner sees education', National Conference on Prison Education, October 1981

During this time, the Committee would seek the support of other non-governmental organizations of various kinds, for example educational organizations, human rights organizations, religious organizations, women's organizations, youth organizations, and so on.

It would also meet with institutions responsible for the training of educators to encourage their interest in developing training programmes for people preparing for careers in penal administration, and to suggest educational research in that field, and the publication of the research findings.

adult education in prisons

nationally

Approximately two years prior to the 8th UN Congress on the Prevention of Crime and the Treatment of Offenders, to be held in 1990, the national Committee would develop a two-year action plan for the specific purpose of persuading its government.

- To propose, support and seek the support of other national governments for the adoption by the 8th Congress of an ICAE Resolution to amend the Standard Minimum Rules for the Treatment of Prisoners.
- To invite a representative of the National member association to be a member of the national delegation to the 8th Congress.
- To invite a representative of the Association to take part in the preparatory meetings for the Congress, both those that are held nationally under the auspices of the national government and those that are held regionally and inter-regionally under the auspices of the UN.

"Here's a guy who came in when he was 18 or 19, and now he is in his mid-thirties. He's doing a new 25 year minimum, and there is no way that they are *ever* going to let him out. The system made him come to terms with his so-called crime. They haven't showed him any alternatives. All of these places are just warehouses."

-"Interview with Eddie Rouse"

internationally

While all this action is taking place nationally, the ICAE would be playing a supporting role internationally, mainly with the help of volunteers. ICAE would promote support for an educational approach to prison administration on the part of anumber of international non-governmental educational organizations. It would seek the support of international associations such as Amnesty International and all the member organizations of the Alliance of NGO's on Crime Prevention and Criminal Justice. It would also seek the support of other international NGO's such as the International Council of Women, the World Council of Churches, the World Council of Indigenous Peoples, and a number of organizations in consultative status with the Economic and Social Council.

ICAE would promote the objectives of adult education in prisons through the UN and especially with UNESCO, ECOSOC and the Centre for Human Rights. It would promote them as well through inter-governmental organizations such as the Caribbean Community Secretariat, the Organization of American States, the Commonwealth Secretariat, the Council of Europe, and others.

ICAE would also cooperate in research and demonstration projects which might be of interest and value internationally. It would also cooperate in the planning of regional meetings on adult education in prisons to be held in 1987; and it would seek funding for an international conference on the same subject to be held in the autumn of 1988. And it would periodically collect information on progress in the implementation of all this national and international action and publish a Newsletter from time to time.

education, development and peace

It remains only to indicate the connection between this proposed programme and the theme of this Assembly - Education, Development and Peace. The connection resides in the concept of justice. Much penal law is pervaded by a concept of justice as punishment and retribution. The penal law, however, like development and peace, is not well-founded on a concept of justice which acquiesces in violence, whether it is the violence of punishment and retribution or the violence of war, poverty or inequity.

adult education and indigenous peoples

A truly liberating educational process can only be started by contributing to the organization of the communities by defending and satisfying needs such as land ownership, dwelling, wages and infrastructure.

The methodology to be used will initiated by the indigenous communities themselves and by popular educators, securing thus the support and the acknowledgement of their peoples. The educator will establish a horizontal relationship adopting a position of solidarity to understand their needs, and accompanying indigenous groups in the conquest of their historical objectives.

Efforts should be made for the development of bilingual teaching materials, through participatory methods. These materials will be offered by the indigenous communities to the state organizations.

Education through participatory research implies an authentic dialogue and a will to commitment between the popular educator and the native community, by defining reality while at the same time increasing the process of self-teaching.

Intercommunication between the different indigenous peoples and popular educators must be reinforced and should be coordinated by an urgently needed research and dissemination entity. This entity would pressure governments and non-governmental institutions systematically denouncing the aggressions practiced on indigenous peoples and cultures. It would also struggle for the recovery of the indigenous peoples' lands.

In this world we live in
We have many people of all
colours from all over the
world
There are people who think
they're perfect and smart
And there are people who
think they're not
Those people who consider
themselves perfect and smart
are the ones who don't know
anything
And those people who
consider themselves not
perfect nor smart are
usually the ones who are
very perfect and smart
– Alec T. McKay
Big Trout Lake, Canada

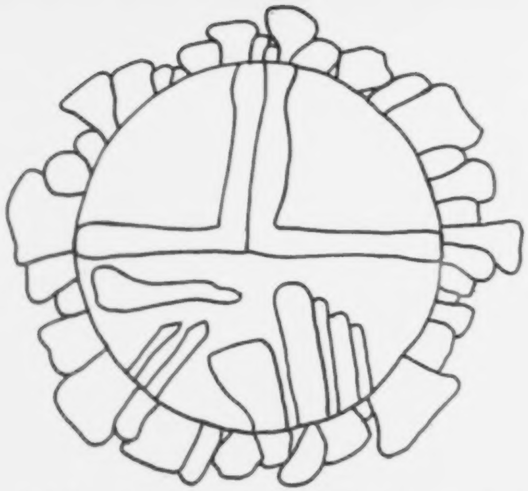
(74)

adult education and indigenous peoples

ICAE's program on educational problesm of indigenous communities establishes a priority objective of generating public opinion that is favourable to the historic interests of the native populations. One effective means for the achievement of this objective will be the adequate conception and implementation of popular education that is oriented towards questioning the established systems and procuring liberating contexts.

As a consequence of this consideration, the following specific actions are proposed for the next three years:

1. Contribute to programs and projects that tend towards the orientation of consciousness that is critical of its reality, as well as towards the rescue of the wisdom, knowledge, history and technology of the indigenous nationalities.
2. Strengthen the internal national networks and identify existing networks throughout the world.
3. Organize sub-regional networks.
4. Implement and carry out sub-regional encounters and the II Latin American Regional Seminar.
5. Take steps to have the United Nations Organization declare 1991 to be the Year of Indigenous Nationalities.
6. Organize conferences, seminars and other events instigating reflection about the commemoration of the 500th anniversary of the arrival of Europeans in America and about the impact their arrival had on the historical development of the native cultures of this continent.



They told us this was to be our home
from now on,
We were taken in to eat,
in a big room...
with long, long tables,
everything in that place was so big,
Afterwards, a lady came to talk to us,
At that time, I hardly understood her,
She asked us to wait in the play-room,
so we can take showers later,
Also, everyone of us would get a locker
to put our belongings,
In my mind, I remember thinking,
Who is she...?
What is a playroom...?
What is a shower and what are lockers...?
And where is my mother...?
I remember how alone I felt,
there was no one to talk to,
Just myself...
I knew inside me, that I would be there
for a long, long time.
- from The Iron Butterfly
Tina mason, Sioux, Lookout, Canada

workers' education

Participants had a luncheon meeting with Argentinian trade union. Informal discussion with the leadership and educational staff were followed by a slide show on the housing and recreational buildings managed by the union.

On returning to the formal discussions, the group divided into English and Spanish working teams. The topic explored was WHO should be served by worker education programmes, and HOW this can best be done. In both groups, the experience of the participants was the starting point for answering the questions. The conclusions were remarkably similar.

Participants agreed that the definition of 'worker' should be broad, to include rural areas, the unemployed and those who lack union representation. Traditional definitions tend to be limited to urban, industrial and unionized employees, an approach which is obviously too narrow, especially for the realities of the Third World.

It was agreed that issues of method and clientele can only resolved when objectives are clear. The challenges of literacy, government involvement and multiplying scarce resources should be situated with a perspective of democratizing society.

Workers' education, then, should be critical, creative, transformative and participatory. This is particularly important as workplaces are increasingly transformed by new production technologies.

" We cannot conceive of popular education in isolation from grassroots organizations and movements. Knowing reality itself does not transform reality; it must be linked with transforming actions in society. "

- Pramod Parajuli,
Nepal

(76)

adult education and self-management

plan of action - practical steps

- Firstly, we are inaugurating a network among ourselves and others to give practical interchange of information and help each other with ideas and solidarity.

- There are many countries and entire regions not represented in our working group - Eastern Europe, Asia, the Middle East, Australia. We will reach out to these areas, so that they can join us, and identify co-operative networks throughout the world.

- The Network will have a practical expression right away by means of a central posting box for distribution of information, and by a regular quarterly newsletter. The network will be co-ordinated from Scotland but will draw on the resources of people from many other countries. Write to:

  George Burt
  c/o Community Business Scotland
  39 Vicar Street, Falkirk, Scotland

- On a local level, people from various regions will organize joint regional seminars on education and self-management, and will work towards having joint non-governmental organization projects with funding for a continuous program and not for isolated short-term projects.

- In October 1986, an international conference on 'Co-operatives, Unions and Mutual Aid Associations' is to be held in Argentina. All of the working group and other adult education self-management activists are invited, and will meet for a few days before that, in a separate self-management seminar. The Network will seek funding for participants to travel to that conference and to have specific study tours of co-operative projects in other Latin American countries.

- The Network will circulate to all members before these conferences, all information about the work of the members so that we are all fully aware of each other's work, and thus make the actual discussions more productive.

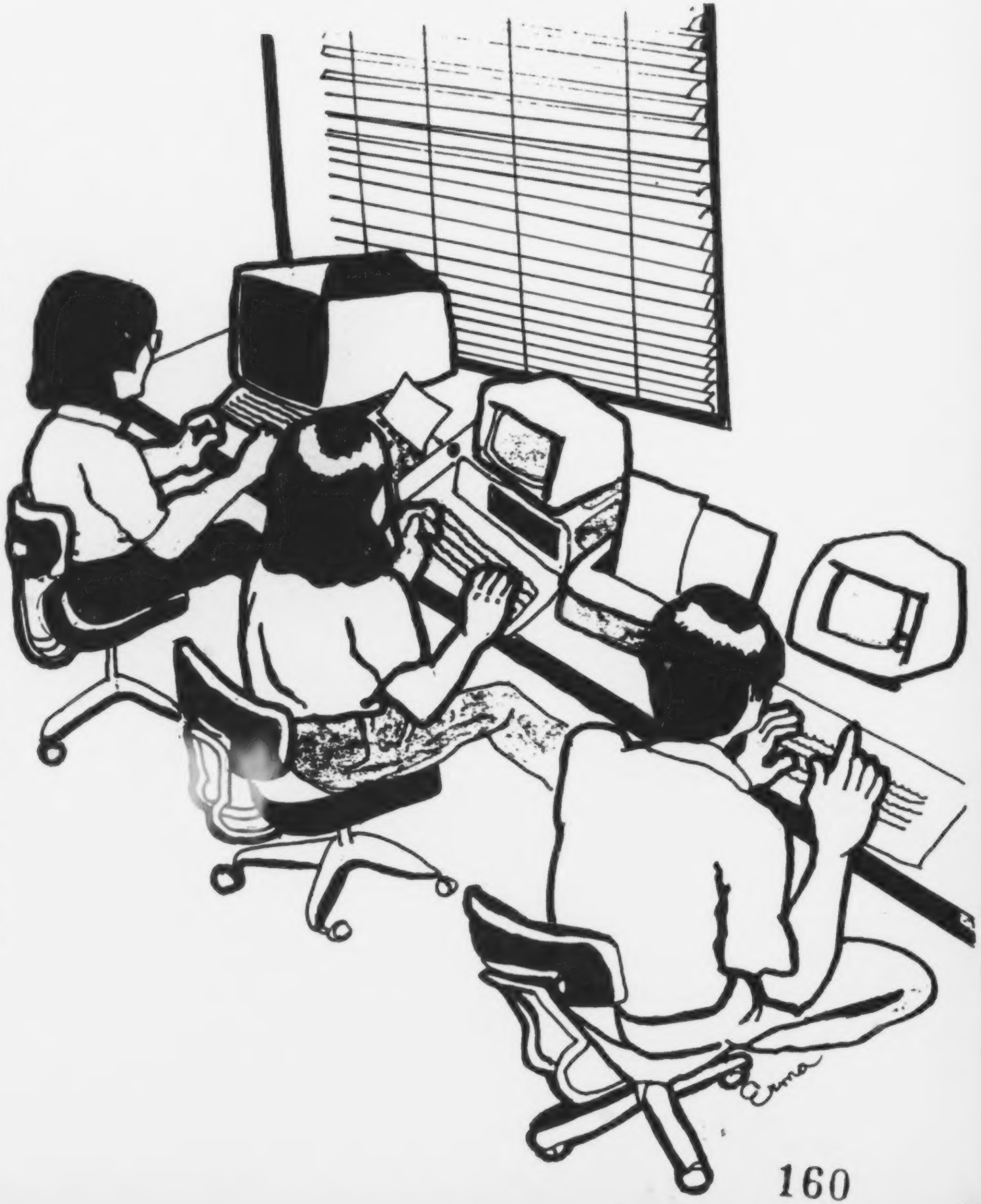
- Further into the future, we will begin planning a major Adult Education and Self-Management Conference in 1987, possibly in Scotland.

- Although we have not had time in this Assembly, we feel it is important to establish links with other networks which have an affinity for the idea of self-management, such as workers' education, health, and women's groups.

adult education and new technology

what can we do ?

- Establish conditions for democratic participation: stability, participation, personal enrichment and decision-making for the whole population.
- Ensure that education for the new technology according to the principle that the need should determine the content and the content should determine the form (eg. new technology in farming, administration and industrial production, including social, cultural, employment, ethical, environmental, health and safety concerns.)
- Promote the appropriate use of new technologies and develop technological literacy through educating people about the potential value of various technologies for improving the quality of life of the people.
- Prevent people from becoming mere accessories to the new technologies by promoting a critical awareness of the content and process of technology. Lessen the growing dependence on "second-hand" information and minimize negative economic, social and psychological impacts of technological innovation on people in different countries - both developed and developing.
- Select and use appropriate 'user-friendly' technologies to facilitate learning, according to the content, the setting, and the needs and conditions of both the educators and the learners.



⑱ literacy and post literacy

Methodology

From the point of view of methodology, we are heading more and more towards participatory structures and self-management, of true social control over the aims, contents and the very process of literacy. We are seeking popular education methods during and after literacy - methods imply greater possibilities of obtaining power within society, so that people can better understand their reality, communicate, express themselves culturally, decide upon their own education and, above all, upon the fate of communities. We are heading toward promoting people's action within their specific contexts. We believe that this is the only way in hich literacy will be committed to the search of peace which our peoples long for.

some concerns around methodology

1. Influences on methodology to be used:

- ideology conditions methodology in the practice of literacy and post literacy;
- ability of educator to dialogue: emphasis must be placed on the interpersonal relationships
- Identifying interests, necessities, desires and possibilities of people
- recovery of history through memory
- self-knowledge: We must rescue and value peoples' knowledge of their own experience
  - o role of the adult as producer of knowledge and not only as consumer.

> "Without literacy, development limps on one leg."
>
> \- Harbans Bhola

2. Challenges in the task of building methodologies:

- training of educators
- participation - we must have the active participation of adults in building methodology
- evaluation - the participant in the educative process must take an active part in the evaluation of learning
- learning theories - we must improve in building and putting forward theories of the process of adult learning.
- systemization of experiences - it is necessary to systemize experiences of methodologies used, as well as experiences which generate learning for an integrated curriculum.

3. Problems:

- Absolute methodology.

No method is absolute but must be adequate to meet popular expectations in emerging situations.

- Participatory methodology.

We cannot domesticate in the name of participatory methods, as it requires constant critical revision.

- Goal of literacy.

Literacy cannot be a goal in itself, but a continuing process, defined by the participants of that process.

- Meaning of literacy

We must make cultures literate, not individuals.

future development and plan of action

The group observed that the history of adult education is the history of how people become conscious of themselves. Thus, in the words of the Unesco Declaration on the Right to Learn puts it, "every-one should have the right to read and write their own history."

The group proposed the following:

Argentine history project

The history of adult education in Argentina is not recorded, but fragments exist in the memory of people and in scattered records.

While the demands on the new democratic Argentina are over-whelming, the history of adult and popular education however, must not be forgotten. The group suggests that a project be launched as a co-operative venture between Argentina and CEAAL and sponsored by ICAE. The project will be a case study and include methodology and training of popular historians.

The results of the project will be shared with other Latin American and Caribbean countries. It is expected that the Argentina project will serve as a model for similar work in other countries.

handbook of the methodology of history

A handbook of the methodology of history is needed, especially oral history, such as interviews with teachers and students. It should be written in several languages.

international bibliography

It is necessary to collect an international bibliography on the history of adult education.

strenghtening of ICAE networks

The ICAE networks are vital to the initiation and implementation of the program of the Council.
Their effectiveness is, however, in many cases hampered by the lack of a definite status and by lack of resources. This certainly applies to the history network.

It is therefore recommended that ICAE, within the next year, should analyze the role of the networks in order to find to what extent they are pertinent to the aims of the Council and the ICAE program in the given period. A more definite status of the networks would facilitate access to resources.

Bushman storyteller Kalahari

(80)

adult education and women

Stray thoughts at the World Assembly

- *being part of the fascinating web interwoven across diverse and multifarious cultures, languages and peoples.*
- *to be touched and moved by the expressions of solidarity by all of us to the 'Madres de Plaza' movement and to value their diligence, hardships and strengths.*
- *to cherish the smiles, the conversations, the encounters, the warmth and the hospitality extended by the local Argentines*

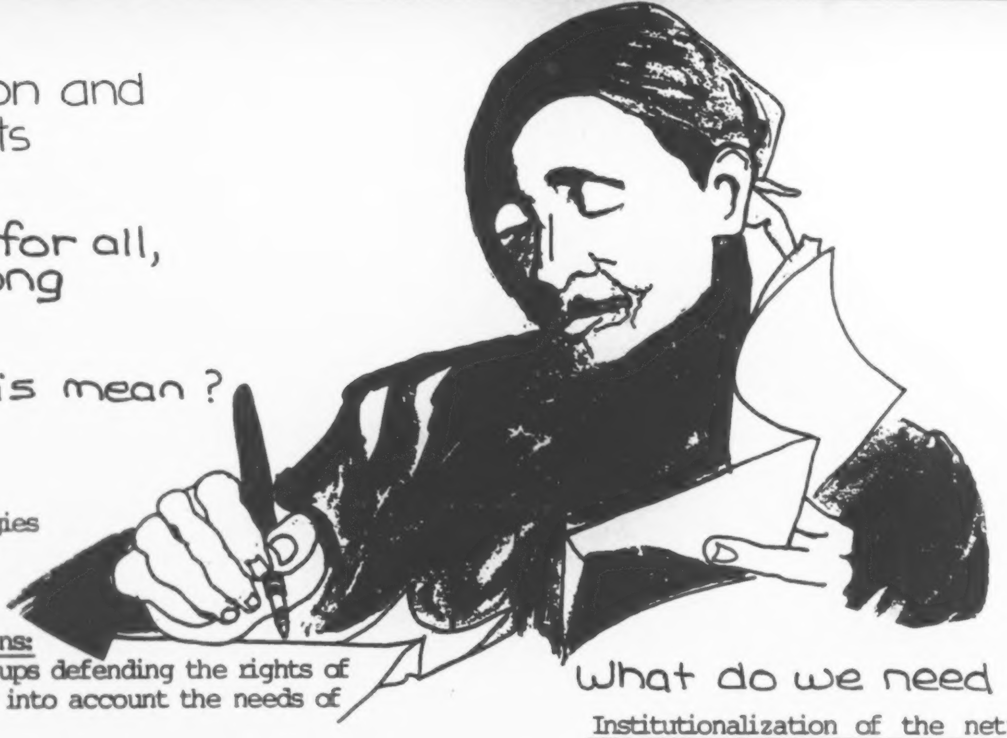
Action plans

- Encourage discussion of women's experiences and methods of work in popular education to gain a deeper theoretical understanding.
- Strengthen the network among women working in popular education among women at different levels (national, regional, international) by means of collective projects on specific work areas, publications and interchanges of popular educators.
- Utilize and reinforce human and financial resources available at all levels.
- Channel information through the Women's Programme of ICAE so that it can be disseminated through the networks and other existing mechanisms.
- There will be an international seminar on women in education in Quebec in 1987. Working groups identified are literacy, health, peace, solidarity and and new technology.

International Women's Day
March 8, 1986
Toronto, Canada

adult education and older adults

Education for all, All life long



What does this mean ?

Co-operative Action
- Intergenerational
- With solidarity
- Includes survival strategies
- Participatory education
- Self-managing

Interest-group organizations:
- Support for interest-groups defending the rights of older adults and taking into account the needs of society as a whole.

Promoting personal development:
- Third age universities
- Clubs for seniors
- Exchange groups

Make popular adult educators aware of the problems of the aging so that they are included in their work.

Bring awareness to:
- Governments
- International organizations
- National and international non-governmental organisms.

Need for more basic and applied research as a basis for the planning and implementation of social policies.

What do we need to achieve this ?

Institutionalization of the network of older adults in ICAE and in regional organizations:
- Formation of staff teams
- Getting resources
- International financing: foundations, universities

Formation of the international network for interchange and growing together:
- Meeting for interchange
- Sharing information
- Sharing research

Who would be part of the network?
- All those who work with older adults
- International gerontological organizations
- Organizations of older adults

The problem we face is not so much the search for an educational method for older adults different from those used with young people, but trying to provide a good educational project within a long term programme of lifelong education. When the older adult "notes with her/his feet" that a proposal is bad, s/he does not attend school.

training of adult educators

We concluded - from our practice today as much as from our discussion - that the way to do it is through participative planning to enhance learning and the transformation of reality. We have to break down the walls inhibiting our practice. Some sub-groups refuse to summarize their subtle and complex exchanges in a few lines and the whole group voted unanimously to carry this revolution to the plenary. Instead of remaining trapped in structures of our own making by issuing a report that gives no satisfaction and internalizing the structures of authority, we created a new way of working on the last day which we hope will enrich our learning. We thus sought to practice the theory which we preach, to understand and research our own concrete reality, and to be able to work in new ways. Perhaps this is "How to do it".

RECOMMENDATION: To set up a new ICAE network of Training of Adult Educators. All regional associations should be encouraged to establish networks of interested individuals and institutions to contribute to this network.

overall aim

The network should, through training, promote a popular education that will create knowledge within disadvantaged groups in each society and strengthen their political, social and economic capacities.

> "What is needed is the recognition that knowledge is in various levels and forms and belongs to everyone. We are left doing a great deal of work that has little results if such efforts are not based on people's learning."
>
> -Nita Barrow,
> "Knowledge Belongs to Everyone"
> Convergence, Vol. XIV(2) 1981

tasks

- Survey the different training needs of adult and popular educators in the different countries (administration, organizing, teaching, etc.)
- Survey the different training approaches (content and methods) and their evaluation.
- The results of these surveys to be widely disseminated in an easily understood and readable form so as to be able to enhance practice.
- Encourage ICAE and other international agencies, including especially Unesco, to undertake interchange of existing successful materials and the production of new materials specifically related to meeting these needs.
- Arrange periodic regional and international meetings of trainers.
- Distribute to the regional training networks the 1985 Macau report and any other similar reports for their attention and action.

civic adult education

Although not everyone agreed with the distinction between adult civic education and education in political skills, we did agree that different political and economic systems, and different levels of development, can generate and tolerate diferent forms of adult civic education.

plans of action

Our Work Group had come a long way in simply recognizing that adult civic education would take on different characteristics in different countries and cultures and with different political and economic systems. We were even close to consensus on the value of the concept of popular education (and its civic/political education components) for industrialized democracies to enable citizens to develop a critical attitude towards public life, using adult education as a liberating process to empower citizens to challenge authority and participate in policy making at all governmental levels.

Five basic principles emerged from our intense week-long deliberations:

(Link with Popular Movements)
1. Adult civic (popular) education should integrated with existing popular movements (trade unions, cooperatives, community organizations, civic groups, farmers, etc.) which represent public, not special interests or governmental interests.

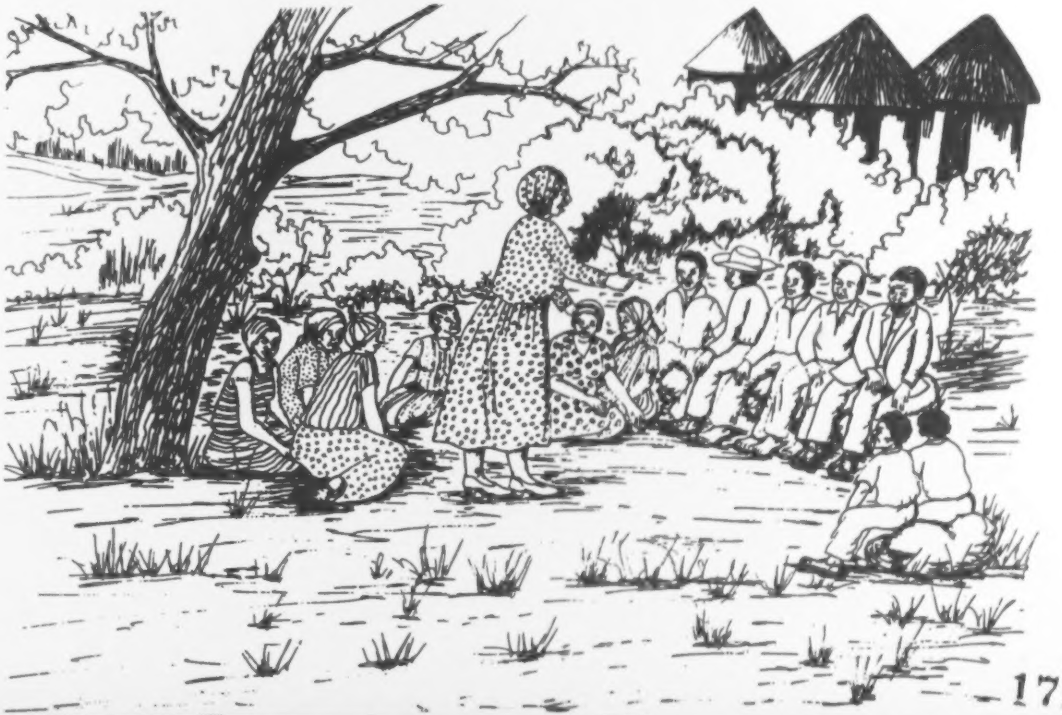
(Capacity Building)
2. Adult civic (popular) education should enable citizens to develop the capacity to participate politically on an informed basis in all social, political, and economic institutions - governmental and non-governmental.

(Neutrality of the Adult Educator)
3. The adult civic (popular) educator should be personally neutral, and not impose his or her views or will on participants in adult civic education.

picture of community members having a group discussion under a tree.

Theme: To encourage the participants to hold group discussions on their community problems and share ideas on how they can develop themselves by working together.

Received from:
E.J. Shava, Director,
The Adult Literacy
Organization of Zimbabwe



(84) civic adult education

(National Cultural Distinctions)

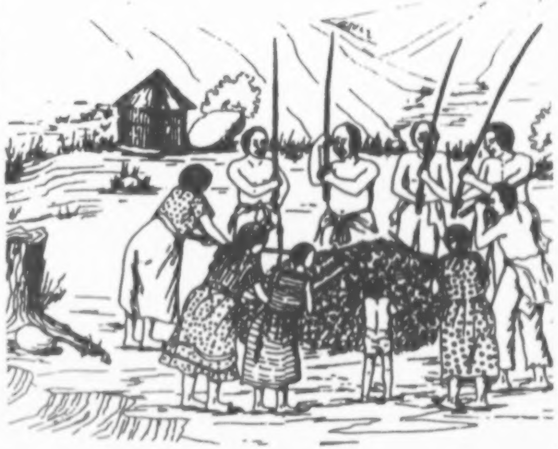
4. We recognize social-political-economic and cultural distinctions in national approaches to adult civic education. In developing countries adult civic education is synonymous with popular education, and has to begin where the citizens are (feeding the hungry, providing basic health care, insuring economic survival), overcome states of dependency, and involving adults in decision making and political transformation to move towards a fully democratized society. The legitimacy of popular education in developing countries is based in people's legitimate aspirations for personal dignity, human survival, and self-government. In developed countries, adult civic education serves to reinforce popular democracy by creating a broad base of informed and participating citizens, outside of special interests, who have a legitimate and recognized role in political decision-making.

(Teaching-Practice)

5. Adult civic (popular) education's role is to enhance the interrelationship between teaching and practice (participation-action), to build adults' capacity to think freely and participate in decisions about their lives and their work, and to assist them in building community, challenging authority, and controlling their destiny.

picture shows a group of families threshing together to reduce the work load.

Theme: Emphasizes the need for cooperation. Encouraging groups to work together and help each other with heavy duties.



Received from:
E.J. Shava, Director,
The Adult Literacy
Organization of
Zimbabwe

It was the Latins and the ever-present local Argentine popular education activists who reached into our collective consciousness with eloquent pleas for linking adult civic education with popular education and with the legitimate people's movements for socio-political change and economic development in their countries. They couldn't envision their democratic systems, some only a few years old, being sustained without popular education - civic and political. Perhaps because democratic values and institutions are so new to these educators, their faith in popular education as a means to sustain their fragile democratic systems is so intense, their commitment more a way of life than a job or career.

In the United States, we tend to become complaisant and lack vigilance regarding our cherished democratic institutions and practices. We exercise our traditional "right to indifference," especially at election time, but the World Assembly served as a timely reminder for all adult educators concerned with democratic social change that democracy can never be taken for granted, that adult educators have a historical and continuing obligation to use their resources in the service of an informed active participating citizenry, an active and lively public life, as the one way we can assure the continuance of our 200-year-old experiment in representative government - kept accountable by popular democracy.

- Len Oliver

adult education and primary health care

action proposals

1. to promote a process of systemization of experiences in popular education and popular health with the object of a homogeneous methodology which would facilitate debate.
2. to promote regional workshops of popular education methodology in the work of PHC.
3. to publish a brief monthly informative newsletter which would give an account of our problems and experiences (communication).
4. to collect educational materials that are produced and used in each country, with the object of analyzing and synthesizing the information.
5. periodical regional meetings to socialize and debate about our advances.

conclusions

1. PHC is a model for living and popular education is a bridge between traditional and scientific medicine.
2. We will grow with an understanding of our own roots and those of others; in this way together we will change the world.
3. Health is contagious, so to speak, and we are becoming infected; our work is meant to share and spread the infection.
4. To open the popular education movement to other sectors, to advance and to build justice and peace, because popular education is communication.
5. Health is light, life is light, in this workshop we have given light to each other. The Assembly is coming to an end, but each one of us is taking a bit of each other into our lives.

The third symbol which has been with us throughout this workshop experience is a candle, which corresponds to light and life, is the cry of many women and men, for life, hope and Liberty.

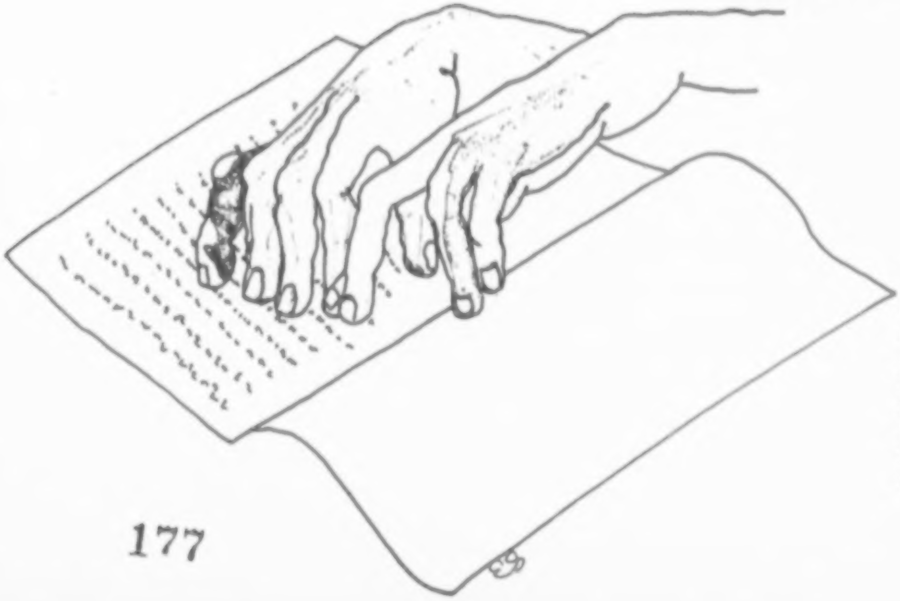
(86)

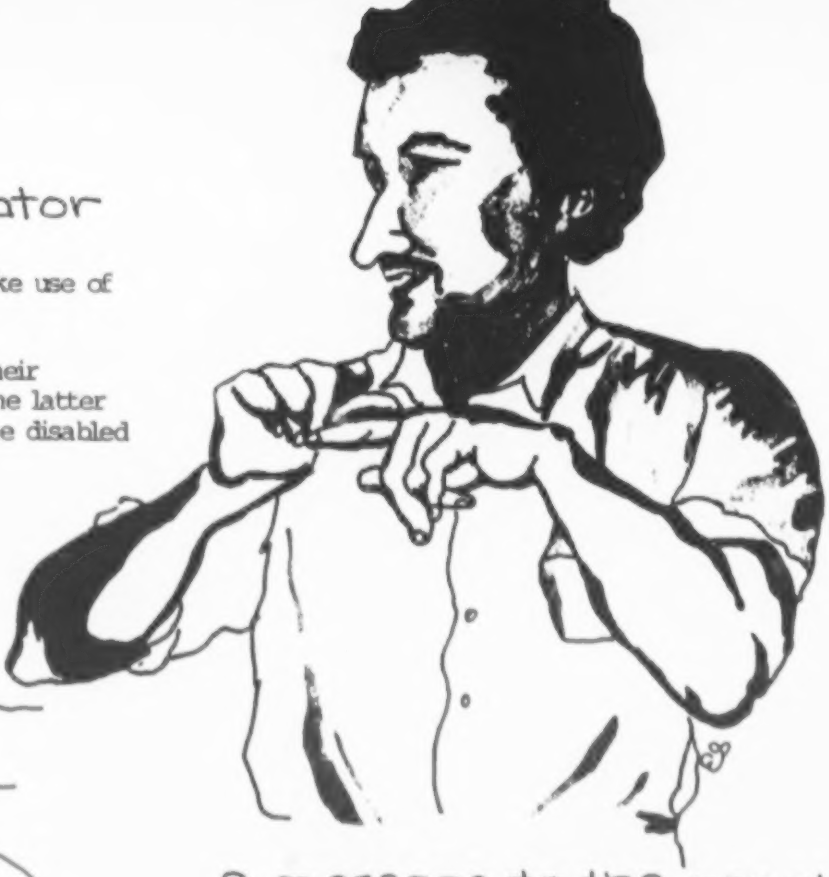
adult education and the disabled

role of the adult educator

We can:

- support and encourage the disabled to make use of their abilities;
- assist the disabled to join associations;
- encourage these associations to express their opinions to government agencies so that the latter consult them when decisions concerning the disabled have to be taken.





a message to the people at the World Assembly

You, as educators, must be concerned with the disabled and, especially as adult education workers, you must give priority to the impaired, among whom the disabled are included. We should deal with this problem in the same way as we do with others (rural workers, peace, humanrights, training of adult trainers) but without forgetting that within each group the problem of the disabled is also present.

michael browne
(St. Vincent)

In a lot of ways many of us quite dramatically were reduced from being literates to illiterates in Buenas Aires because of the problem of language. I think this is a very pointed message to those of us who speak English. We cannot read the signs on the street. We cannot read the menus in restaurants and consequently we order the wrong types of food. But I think that what this has done is to make us a little bit more vulnerable; to make us a little bit more insecure and these are features that are features which tend to characterize the illiterate people of the world and the oppressed people of the world, and consequently I think one of the broader lessons that we have learned in Argentina - English-speaking people - has been a greater sensitivity to the needs and sensitivities of the concerns of the people with whom we work.

One of things that would stand out very much in my mind is the lesson we have learned from the Mothers of the Plaza who have taught us what it means to be committed, what is meant by courage, what is meant by discipline.

Kasama Varavarn
(Thailand)

I would not go so far as to say this assembly has completely transformed me, but if it was possible to do so in such a short period of time, we adult educators would be soon out of work. I would say, however, that the assembly has made major impacts on our feelings and perceptions of adult education. The discussions that have come from many parts of the world has assured us that we are not alone; that out there in the world, there are people who are fighting the same battles.

After five days of this assembly I have become much more confused, much more restless, partly because of the wine, the beautiful music; much more enriched, with more ideas.

david macharia
(Kenya)

In my group I found a band of adult educators who found themselves as learners from each other. In spite of differences in backgrounds, languages and experience, we all agreed to respect each other and to accept whatever each brought to us. That experience was rewarding.

But the real learning took place outside the group - in the hotel, in restaurants, in the streets - learning was encountered everywhere in this city. That is where the learning takes place, where it flourishes, where they cherish it. I found in the people of Argentina a unique determination in their newly acquired democracy to ensure that never again will that be lost. Adult education, of course, is one way of ensuring it.

Perhaps the most touching moment to me in this newly acquired democracy was my participation in the peaceful demonstration at the Plaza de Mayo yesterday with the mothers of Argentina. The determination by those ladies to keep demonstrating week after week the injustices of the past, showing that something can be done about that, gives us the courage to prevent such injustices in the future.

I don't know of any group which ever got together in the world who got together to talk peace without an ulterior motive, with confrontation, but just in the interest of more and more peace. We should not allow anything, least of all, money, to prevent us from meeting every four years.

mohammed tikly

African National Congress of South Africa

On behalf of the struggling people of South Africa and the National Executive of the African National Congress of South Africa, I wish to thank the Executive of the ICAE and CEAAL for having extended the invitation to me to attend this very memorable Assembly. This is very important for the external exiled mission of the African National Congress based in Tanzania, where hundreds of students have been exiled and are being provided with shelter by the people of Tanzania. Hundreds of students have fled South Africa since the Soweto uprising of 1976 and they continue to come due to the repression and brutality of the regime of South Africa. Dozens have been killed every week. Since last Thursday, when I left, something like 15 more have been killed due to police brutality. The people of South Africa we hope will be free very soon. We hope that with the leadership of the African National Congress, a renewed, liberated and democratic South Africa will emerge so that the Mothers of Soweto and the Mothers of the Plaza de Mayo can celebrate together to begin to grow a new world.

nabila breir

(unicef)

The English-speaking group were trying to draw the new image of Popular Education with their artistic talent, and asked the Spanish-speaking group to come and share their experiences and ideas ending up in creating one world with solidarity of all people catching each others' hands. They decided to share the mate.

"If you want to support people you should share with them salt and bread."

ANTONIO HERNAN MUNOZ

The Summit of Solidarity reached its climax when all the working groups decided at 3:00 o'clock to go to La Plaza de Mayo and support the mothers whose sons and daughters disappeared in the last ten years. They decided to demonstrate every Thursday, to show that society has no right to forget, and the only way to change things is through peace and justice.

These events and all other cultural events have made us understand more of Latin American popular education.

Remarks from the Rapporteur-General
Elizabeth Gerver (Scotland)

When I spoke to you briefly on Monday I described the task of the team of rapporteurs as enabling you, the members of an orchestra, to play together by letting each group of instruments know what the others were playing. After the past few days' experience we might instead describe our task as building the instruments, while the music is being written, while the orchestra was already rehearsing.

For the past four days we have been in contact with nearly all the different facets of the tremendously rich presentations and discussions, we received your reports (hated more than homework at school, I think) and dropped in on the workshops for as long as we could.

We would therefore now like to reflect back to you what we see as the highlights of the experience.

For me this conference on DEVELOPMENT AND PEACE has focused on two main feelings:

The first is that of struggle.

President Alfonsin reminded us forcibly that there is a never-ending struggle for learning. "Every time we give up in our efforts, the levels of social creativity are diminished and therefore democracy itself as a political system starts to be limited."

Adolfo Esquival too, urged us to struggle to break down all walls that blind us to the human misery and suffering that they seek to hide.

Lucille Mair also focused on struggle - "women used to struggle for equality only; at the end of our decade (for women) they have finally found out that equality cannot exist without a decided struggle for development and peace."

Helena Kekkonen too believed that -"peace education means to train people to struggle against injustice." In a real democracy, all people must be able to take part in society and to say how they want to arrange their life and culture. "This is not easy: it needs education and practice."

The enormity and desperation of the conditions under which such struggles are conducted was a constant theme in Nicaragua; and in China, where there remain 70 million semi-literates, or illiterates between the ages of 16 and 40.

The first overwhelming, urgent message of the conference, then, is that, in the words of the UNESCO declaration - "The right to learn is an indispensable tool for the survival of humanity."

The second feeling that has dominated these past few days is one of optimism.

The panel on the second day stressed the need for a sense of social optimism, "Our hope", they said," lies in the thousands of oppressed men and women who are organising themslves to change reality, in spite of oppression." Francisco Vio Grossi reminded us emphatically that - "the literacy campaign shows that adult education blossoms where the people start to acquire control of their own destiny."

Beyond the formal sessions one of the main reasons for feeling a powerful sense of optimism at the conference has been the Culture Fair. The sense of celebration and of festival has pervaded the San Martin Centre - looking, listening, dancing, drawing, singing, acting, watching, miming - have all given a powerful sense of how much delight and joy there is in creative communal work.

I should like to choose three other quotations from working groups this week:

1) "The role of the educator is that of a guide and support and not that of a man of power. The popular educator should have a personal commitment with respect in what s/he says, what s/he thinks and what s/he experiences".

2) "If the adult educator wants to carry out this task, s/he will have to be on watch not to fall into paternalistic attitudes."

3) "It is important that the contents of popular education include an analysis of class and gender."

For myself I should like to thank all of you for your tolerance of the frustrations of the system of reporting. And I should like to say how much I have enjoyed the experience. I am a delegate from Scotland, which as part of a country which will still not talk with the country which has made me so welcome, I am, therefore, particularly grateful for the warmth and the generosity of the spirit of Buenos Aires. I spent part of my childhood in Venezuela and Trinidad and Tobago, and coming to South America has been like coming home. So far all my work has been done in consultation with the team of rapporteurs and the Conference Steering Committee. I should now like to branch out on my own for a moment - I can see worried faces - I should like to thank the people who have so willingly done impossible things for us all week. Especially I should like to thank the rest of the team of rapporteurs - Hashim Sati (Sudan) for his detailed reporting on the working groups and many personal kindnesses; Nabila Brier (UNICEF) for summarising large amounts of material from the plenary sessions and for letting me share her clothes when mine were behind in London; Alfonso Lizarzabury (Peru) for working ceaselessly from morning to night and often doubling as our interpreter; Moema Viezzer (Brasil) for bringing the methods of popular theatre to her report and for establishing the wall newspaper; Thelma Awori (Uganda) for bringing the mehtods of mass communication to her radio report; and Esther Desilets (Quebec) for reflecting with great clarity the complex discussions of Day 3 and for being very polite about my bad French.

For us the experience of the conference has been, to borrow an expression from the ICAE Women's Programme, "Sharing Our Learning". I hope it has been the same for you.

Roby Kidd Award - Tom Lovett 1985 winner

Tom Lovett of Northern Ireland, U,K., was chosen winner of the J. Roby Award by the ICAE Executive Committee during its meeting in Buenos Aires.

Mr. Lovett receives $1,500 as the 1985 winner for significant and innovative work in the field of adult education. Established in 1983, the award is in honor of the internationally known Canadian adult educator, Dr. J. Roby Kidd, who was the founding Secretary-General of ICAE.

From a working class background, Lovett was employed as a shop-floor worker and a bus driver. In 1962 he entered university and in 1966 graduated with honours from Jesus College, Oxford.

Chosen for his major contribution to education for adults, Lovett, 49, has worked in some of the most disadvantaged inner areas of British cities and in his native Northern Ireland where he has developed community-based non-formal education for organizations.

In the present decade Lovett's very notable achievement is the founding of the Ulster People's College in Belfast which provides relevant, community based non-formal education for grass roots organizations.

Special J. Roby Kidd citations

Nominations for the 1985 J. Roby Kidd award were received from 12 countries. Besides Tom Lovett, four other candidates were honored for their contributions, and received Special Citations. Recipients of citations are:

Akanisi Lewaravu, 34, from Fiji, who in 1979 was requested by the government of her country to start adult education programs. With no policy guidelines, let alone resources, she set up the Nonformal Education section in the Ministry of Education. Through initiating training programs and an awareness campaign, there are now 24 schools conducting adult education programs in her country.

Moema Viezzer is a Brazilian educator and social researcher. After teaching for many years, she turned her attention to projects involving adult education in the rural areas of the North East of Brazil, dedicating herself to study the situation of the Latin American Woman. She has published several books and articles, the most well-known book being Let Me Speak: The Testimony of Domitila (a woman of the mines of Bolivia).

Michael Omolewa, a 42-year-old Nigerian who is the National Secretary of the Nigerian National Council for Adult Education (NNCAE). He is also the dean of the Faculty of Education at the University of Ibadan. During 20 years of involvement in adult education work he has specialised in distant education and the history of adult education. He has made a significant contribution in strengthening the NNCAE and popularizing adult education work in his country.

Francisco Villen Lucena, 60, from Spain, is a member of the Compania de Jusus (the Catholic Order of Jesus). He did pastoral work until 1962 when he began to work in the area of educational radio in the province of Cordova, Spain. This work culminated in the creation of an educational radio station, Radio ECCA (la Emisora Cultural de Canarias). Reaching thousands of students in Canarias and Spain, the educational technology adopted by ECCA has been implemented in ten Latin American countries.

Some impressions of the World Assembly

"Let me just say that in my view the Assembly in many ways was the Council's greatest achievement so far. I have witnessed the meetings in Helsinki and in Paris. In my view the Assembly demonstrated both the culmination and the end of a period, an era, in the life of the Council. I feel that the member associations and the governmental bodies today expect so much from the Council that we have to manifest a clearer and stronger response to the challenge that we face in adult education around the world. Our very limited resources, an overworked staff put severe constraints on what we can do but I must also ask myself if the council - if we - are prepared to advance more distinctively if we had the resources."
- Poul Kandrup, Denmark.

"The Assembly was so exciting, productive and enjoyable. We could share experiences, exchange views and ideas, and observed popular education in Latin American countries playing a very important role in the countries' development with democracy, human rights and freedom."
- Makoto Yamaguchi, Japan

"I thought the Assembly was an extraordinary success. I have attended too many conferences over the years. This was one of the best. The planning was excellent; the organization was very efficient; and the proceedings themselves were just about all that could be expected... However, I think a few papers might have added a bit more depth in a few place."

- Bill Cosman, Canada

"Most of us become so engrossed in our daily local tasks, that attendance at such an Assembly provides a refreshing and inspiring world view of adult education. Comments regarding such a broadened perspective were made by most of the two dozen Assembly participants from the United States, who vowed to share the spirit of the Assembly with colleagues in their organizations and associations in the States.

"...simple views of conflict gave way to viewing it as a means of personal and societal construction, and in the context of respect for diversity...

"...But perhaps the more significant benefit is reflected in the friendships, and sense of mission in being part of a worldwide movement that can contribute to world peace and development."

- Alan Knox, USA

" I consider that the Assembly represented a new style, and more importantly, it was popular education in action in the fullest sense of the term as the San Martin Cultural Centre became a place of encounter for everyone through music, dance, art and other techniques."

- Patricio Yanez R., Chile

"For me personally it was a positive experience. The group sessions were well organized and the intellectual yield was considerable. But when 500 people get together, there are practical problems. Is the number of participants so important? I would prefer quality to quantity."

Helena Kekkonen, Finland

"I am now back in Nairobi, and feel great after Buenos Aires. There is no doubt that the World Assembly was the greatest learning experience I have gone through. It was such a rich and effective learning experience that one was able to follow messages in other languages, even without the assistance of interpreters... Such a tremendous event as the Assembly does not fall from heaven; it is the result of creative imagination, planning and mobilization... The ideas, plans and networks established at Buenos Aires provide enough food for thought and material for action and activity, a great deal of it, for the next five years."

- Paul Wangoola, Kenya

WORLD ASSEMBLY WORKING GROUP COORDINATORS

International coordinators are marked "*", Latin American coordinators "+" and Argentine coordinators "#". Persons whose names are followed by (Stgo) can be reached at CEAAL, Casilla 6257, Correo 22, Santiago, Chile. Persons whose names are followed by (BsAs) can be reached at CEAAL-Argentina, Las Heras 3169 6°B, Buenos Aires, Argentina.

Civic Education
* Len Oliver
3429 34th Place N.W.
Washington, D.C.
20016 U.S.A.
Jorge Jaroslavsky (BsAs)

Workers' Education
* D'Arcy Martin
7 Playter Blvd.
Apt. 2
Toronto, Ontario
Canada, M4K 2V8
Alfredo Di Pacce (BsAs)

Education and Primary Health Care
* Teresa Marshall (Stgo)

Adult Education and the Rural Poor
* Miguel Urioste
Casilla 812
La Paz, Bolivia
+ Patricio Yañez (Stgo)
# Felipe Fosatti (BsAs)

Adult Education and Older Adults
* Dorothy Thomas
Box 243
Alexandria, Virginia
22313, U.S.A.
# J. Oddone (BsAs)

Education and the Disabled
* William R. Langner
201 I Street, S.W.
Washington, D.C.
20024, U.S.A.

Training of Adult Educators
* Chris Duke
Dept. of Continuing Education
University of Warwick
Coventry CV4 7AL
England
+ Inés Pascal (Stgo)
# Alicia J. de Aramendi (BsAs)

Peace and Human Rights
* Germán Molina (Stgo)
# Emilio Mignone (BsAs)

Literacy & Post-Literacy
* Anil Bordia
Additional Secretary
Ministry of Labour
e-11/61 Bapa Nagar
New Delhi 110 003
India
+ Cesar Picón
CREFAL
Patzcuaro, Michoacan
México
Norma Assato-Novillo Q.(BsAs)

Popular Theatre
* Ross Kidd
Unit 29
700 Paisley Road
Guelph, Ontario
Canada, N1K 1A3

Adult Education and Women
Lynda Yanz
Participatory Research Group
229 College St. W.
Toronto, Ontario
Canada, M5T 1R4
+ Rosa Paredes
Apartado 4240
Caracas 1010-A
Venezuela
Mónica Rosenfeld (BsAs)

History of Adult Education
* Ingelise Udjus
Stateus Museumsrad
Dronningens gt. 11
Oslo 1
Norway
José L. Lens (BsAs)

Education and Economic Self-Management
* George Burt
c/o Community Business Scotland
39 Vicar St.
Falkirk, Scotland
Carlos Alfonso (BsAs)

Adult Education and New Technology
* Charles Wong
Department of Extra Mural Studies
Chinese University of Hong Kong
67 Chatham Road South
13 F Kowloon
Hong Kong

Adult Education and Indigenous Peoples
* Alfredo Prado
28 de Julio
No. 540
Ayacucho
Perú

Adult Education in Prisons
* J.W. Cosman/Ian Morrison
1265 Carson Ave.
Dorval, Quebec
Canada, H9S 1M5

Participatory Research
* Rajesh Tandon
Society for Participatory
Research in Asia
45 Sainik Farm, Khanpur
New Dehli 110 062
India
+ Joao de Souza
Centro de Educaçao de UFPE
Campus Universitario
Recife - PE - Brasil
Luis Rigal (BsAs)

International Council for Adult Education
Conseil International d'Education des Adultes

29 Prince Arthur Avenue
Toronto, Ontario, Canada
M5R 1B2

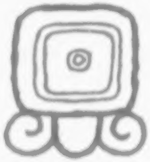
CEAAL

Telephone (416) 924 6607
Cable Address INTERCAE, TORONTO

LIST OF PARTICIPANTS

WORLD ASSEMBLY OF ADULT EDUCATION

Buenos Aires, Argentina
November 24-30, 1985



ANTIGUA & BARBUDA

Mrs. Catherine Edwards
Antigua and Barbuda Adult
Education Association
P.O. Box 142
St. John's, Antigua
West Indies

ARGENTINA

Luisa Acrich Gutmamn
International Federation on
Aging - Argentina
Salguero 667, Piso 7 A
1177 Buenos Aires
Argentina

Nora Susana Airoldi
Salmun Feijoo 1016 - P.B.
1274 Buenos Aires
Argentina

Tilsa Albani
Familiares de Desaparecidos
y Detenidos por Razones
Politicas
Rio Bamba 34
Buenos Aires, Argentina

Maria Angelica Andia
Asamblea PDH
Av. Pueynedria 1445, 6-B
(1118) Buenos Aires
Argentina

Alberto Antoniotti
Farman y Bedoya
(1756) Buenos Aires
Argentina

Raul Aramendy
Centro Ecumenico de Educacion
(CEDEPO)
Combate de los Pozos 730
(1222) Buenos Aires
Argentina

Carlos Arguello
SEAP Servicio a la
Accion popular
Lima 266
(5000) Cordoba
Argentina

Enrique Arroyo
Federacion Argentina de
Trabajadores de Luz y Fuerza
Callao 1764
Capital Federal
Argentina

Norma Assato
Comision Nacional de Alfabetizacion, Ministerio de
Educacion y Justicia
Pizzurno 935, Planta Baja
Buenos Aires, Argentina

Gerardo Bacalini
Sarmiento 1586, 7 A
Buenos Aires (1042)
Argentina

Arminda C. Ballestracci
Diaz Velez 3710 - 1 B
1200 Buenos Aires
Argentina

Laura Bartolucci
CELS
Rodriguez Pena 286 , Piso 1
Buenos Aires
Argentina

Marta Becerini de B.
Ministerio de Educacion y
Justicia
Videla 4620
Buenos Aires
Argentina

Maria Antonia Belnicoff
Plan Nacional de Alfabetizacion, Municipalidad Bs. As.
Direccion de Innovaciones Educ
Buenos Aires
Argentina

Miriam Berlak
Zabal 3060
Buenos Aires
Argentina

Susana E Biain
COPEDE
Av. Cabildo 2911 - 12 "E"
1429 Buenos Aires
Argentina

Silvia Brusilovsky
Asociacion Graduados en
Ciencias de la educacion,
Anchorena 91,
Buenos Aires,
Argentina

Miguel Antonio Bulacio
Sec. de Estado de Educacion y
Cultura
Pje Jayme Freyre 58
Tucuman (4000)
Argentina

Maria Irene Cardoso
Direccion de Promocion
Comunitaria
Bolivar 621, C.P. 3300
Posadas - Misiones
Argentina

Marta Carozzi
Santa Fe 3324 - 8 A
1425 Buenos Aires
Argentina

Flora Castro
Talcahuano 889, 2 piso,
(1013) Buenos Aires,
Argentina

Silvia Chanvillard
Cordoba 1728, 5 K
(1055) Buenos Aires,
Argentina

Jean Charpentier
Innovaciones y Redes para el
Desarrollo (IRED)
Iturraspe 1432
3560 Reconquista
Argentina

Mabel Conesa
Perilo Moreno 733
9200 Esquel Chubut
Buenos Aires
Argentina

Enrique Dacal
Teatro de la Libertad
Vera 260, Piso 9, 18
1414 Buenos Aires
Argentina

Federico De Anzo
Colegio de Cooperativismo
EEUU 1354
(1101) Buenos Aires

Ana De la Cruz
Mision Anglicana,
(3636) Ingeniero Juarez,
Formosa,
Argentina

Esteban De Nevares
FUNDAPAZ
Corrientes 330,
3 piso, Of. 221,
Buenos Aires (1043)
Argentina

Silvia S. De Pereda
Directora General
Instituto de Cultura Popular
(INCUPO)
Rivadavia 1275, Reconquista,
(3560) Santa Fe, Argentina

Alfredo Di Pacce
Equipo Informacion
Inst.Int. Capacitacion Social
Incasur, Casilla 76 - Suc. 31
Av.de los Constituyentes 5933
1431 Buenos Aires, Argentina

Mira Diaz
Pte. Peron 2250, 10 F
(1040) Buenos Aires,
Argentina

Guillermo Dure
Pringles 1146
(3600) Formosa
Argentina

Maria del C. Feijoo
CEDES
Pueyrredon 510, 6 piso
(1032) Buenos Aires
Argentina

Daniel F. Filmus
FLACSO
Centro No. 2 Sindicato del
Seguro
Federico Lacroze 2097
Buenos Aires, Argentina

Marta Fincati
Consejo de Mujeres de la
Republica Argentina
Rodriguez Pena 1427
Piso 2 B
1021 Buenos Aires, Argentina

Hana Fleischmann
Santiago del Estero 1217 - 3 A
Buenos Aires
Argentina

H.E. Louise Frechette
Ambassador
Canadian Embassy
Casilla de Correo 1598
Buenos Aires, Argentina

Ana Maria Gaddi de N. Q.
Comision Nacional de Alf.
Ministerio de Educacion
Pizzurno 935 - Planta Baja
Buenos Aires
Argentina

Sandra Gaillard
San Martin 20
3280 Colon (E.R.)
Argentina

Marcelo Genoud
CEPEP centro promocion de la
educacion popular
Pringles 1079
(1704) Ramos Mejia Bs. As.
Argentina

Isabel Hernandez
Freire 2185
(1428) Buenos Aires
Argentina

Carlos Imbaud
Federacion Argentina de
Trabajadores de Luz y Fuerza
Callao 1764
Buenos Aires
Argentina

Ramon Manuel Ismail
Las Piedras 1892
San Miguel de Tucuman
(4000) Tucuman
Argentina

Silvia Jaime
CEAAL Argentina
Witcomb 48 Villa Ballester
(1653) Pcid. Buenos Aires
Argentina

Jorge Jaroslavsky
COPEDE
Sarmiento 1562 - 3 D
(1042) Buenos Aires
Argentina

Jorge A. Jaroslovsky
COPEDE
Sarmiento 1562 - 3 D
Buenos Aires
Argentina

Jorge Karol
FLACSO/CADEL
Federico Lacroza 2097
Buenos Aires
Argentina

Jose Luis Lens
Coordinador Area Adultos
Union Docentes Argentinos
Pujol 1479 PB "B"
Buenos Aires
Argentina

Norberto Liwsky
Condarco 420 PB "B"
(1406) Buenos Aires
Argentina

Ana Maria Loza de R.
Consejo de Educacion de
Entre Rios
San Lorenzo 52 - D 10
Parana, Entre Rios
Argentina

Guillermo Magrassi
Arenales 3407 - Piso 4 "C"
(1425) Buenos Aires
Argentina

Emilio Mignone
Presidente,Centro de Estudios
Legales y Sociales - CELS
Rodriguez Pena 286, piso 1
1042 Buenos Aires
Argentina

Silverio Moreno
Casilla 19
3636 Ingeniero Juarez
Pcia. Formosa
Argentina

Jorge Nahuel
Asociacion Nehuen Mapu
Sarmiento 849
(8300) Neuquen
Argentina

Maria Novillo
Comision Nacional de Alfabetizacion, Ministerio de
Educacion y Justicia
Pizzurno 935, Planta Baja
Buenos Aires, Argentina

Maria Julieta Oddone
Corbeta Uruguay 245
(1846) Adrogue
Argentina

Jorge Pailles
Director de Informacion en
Educacion, Assoc. Argentina
de Proteccion de la Familia
Aguero 1566/1568
(1425) Buenos Aires, Argentina

Estela Ana Paiz
APEH/COPEDE/Facultad Ciencias
Economicas
Ayacucho 5819
(2000) Rosario
Argentina

Silvio Peressini
Galileo Galilei
Nicasio Orono 408
(2000) Santa Fe
Argentina

Ben Alfa Petrazzini
CEAAL Argentina
Las Heras 3169 6 B
(1425) Buenos Aires
Argentina

Adriana Puigros
Hipolito yrigoyen 2326,
Dpto 14,
Buenos Aires,
Argentina

Mabel Quinteros
INCUPO
4554 Morillo
Salta
Argentina

Nelida Redondo
Villanueva 1399, Piso 1
(1426) Buenos Aires
Argentina

Haydee M. Regolf
Union Obrera Metalurgica
Maison 793
Castelar
Buenos Aires
Argentina

Luis Alberto Rigal
Director, Centro de Inv. y
Promocion Educativa y Social
Zabala 2677
(1426) Buenos Aires
Argentina

Graciela Riquelme
Direccion Nacional de Est. e
Investigaciones
Ministerio de Trabajo
Parana 26, Piso 8
Buenos Aires, Argentina

Carlos R. Rodriguez
Secretaria de Estado de
Educacion y Cultura
Pje. Chajarreta 1535
Tucuman 4000
Argentina

Marta Susana Rojas
Ministerio de Educacion y
Justicia - Club UNESCO
Arregui 3524 (CP 1417)
Buenos Aires
Argentina

Monica Rosenfeld
CEAAL - Argentina
Las Heras 3169 6 B
Buenos Aires
Argentina

Adriana Rosensvaiq
Sindicato Grafico
c/o CEAAL Argentina
Las Heras 3169 6 B
Buenos Aires
Argentina

Ana M. Rossello
Union Docentes Argentinos -
Adultos
Pujol 1479 PB "B"
Buenos Aires
Argentina

Juan Jose Rossi
Defensa 78
(1065) Buenos Aires
Argentina

Adriana Rozensvaig
Sindicato Grafico
Balcarce 236, 5 piso,
(1064) Buenos Aires
Argentina

Susana Ruchino
INSTRAM
Tte. Gran Peron 2630, 8 B
(1040) Buenos Aires
Argentina

Alberto R. Ruiz
INCUPO
Rivadavia 1275
Reconquista
(3560) Santa Fe,
Argentina

Maria Saleme
Comision Derechos Humanos
Rodriguez Pena 236, 1" C",
(1020) Buenos Aires,
Argentina

Marta Samores
Universidad Nacional
Pedagogia y Capacitacion
San Martin 1342
9250 Esquel Chobot
Argentina

Orlando Sanchez
Casilla 64
3705 Juan Jose Castelli
Chaco
Argentina

Salvador Sanchez
Vice President, COLACOT,
Belgrano 586, Dpto. C,
(1876) Bernal,
Buenos Aires,
Argentina

Jose Luis Savanco
Casilla 889
(8300) Neuquen
Argentina

Ariel Scher Clacso
Callao 875, 3 F
Buenos Aires,
Argentina

Estila Segura
INDES
Luis Saenz Pena 277,
5 piso Of. 10,
Buenos Aires (1110),
Argentina

Maria Teresa Sirvent
Inst. de Ciencias Educacion
25 de Mayo 217, 1
(1002) Buenos Aires,
Argentina

Sara Smoisman
CEAAL Argentina
Las Heras 3169 6 B
(1425) Buenos Aires
Argentina

Carlos Enrique Spini
Entre Rios 1018
Buenos Aires
Argentina

Jose Svarzman
Ballivian 2584
(1431) Buenos Aires
Argentina

Jorge Enrique Taiana
Secretario Ejecutivo Comite
Nacional Argentino
Serv. Universitario Mundial
Talcahuano 889, piso 2
1013 Buenos Aires, Argentina

Roberto Uriona
DIABLOMUNDO
H. Yrigoyen 9779
Lomas de Zamora
(1832) Buenos Aires
Argentina

Roberto Vega
Coord. Teatro y Com. Popular
Centro de Comunication Educativa "La Crujia"
Boedo 1070 - 4 piso
1239 Buenos Aires, Argentina

Carlos Vigil
INCUPO
c/o CEAAL Argentina
Las Heras 3169 6 B
(1425) Buenos Aires
Argentina

Rosa Weinschelbaum
A.P.D.H. y
Facultad Humanidades
Santa Fe 1247 - 2 E
2000 Rosario
Argentina

AUSTRALIA

Bill Neville
Executive Officer
Ministry of Education
Box 33 GPO
Sydney NSW
Australia

Noel Simpson
Council of Adult Education
256 Flinders Street
Melbourne 3000
Australia

BANGLADESH

Prof. Osman Ghani
Secretary-General
Bangladesh Literacy Society
57/1 (Old 59) East Rajabazar
Dhaka, Bangladesh

BARBADOS

Dame Nita Barrow
37 Donhead Close
Paradise Heights
Barbados
West Indies

Colton Bennett
President, Barbados Adult
Education Association
"Cheryl-Ann"
114 Regency Park
Christ Church, Barbados, W.I.

Pat Ellis
Lot No. 15
Sanford
St. Philipa
Barbados

BELGIUM

Thelma Awori
35 Clos des Lauriers
Woluwe St. Pierre
1150 Brussels,
Belgium

Robert Detry
Ministere de la Communaute
francaise, Service de
l'education permanente
Galerie Ravenstein 78,
1000 Bruxelles, Belgique

Lut Laenen
Research Centre for Adult
Education
Liedtsstraat 27-29
B-1210 Brussel
Belgium

Annie Valentini
Le Conseil Superieur
d'Education Populaire
Galerie Ravenstein, 78
1000 Bruxelles
Belgique

BELIZE

Nora Schmidt
Belize Agency for Rural
Development
P.O. Box 143
Belmopan, Belize
Central America

BOLIVIA

Fermin Apaza Aro
Casilla Postal 3024
La Paz
Bolivia

Antonio Aramayo Tejada
Presidente, Asociacion de
Escuelas Radiofonicas de
Bolivia (ERBOL)
Casilla 5946
La Paz, Bolivia

Juan Justo Arano Lopez
Director Nacional de
Educacion de Adultos y
Educacion No-Formal
La Paz, Bolivia

Miriam Basso
Plan de Autogestion Educativa
Fed. Deptal. de Clubes de
Madres de la Paz
Pisagua 650
La Paz, Bolivia

Mercedes Butron
Secretaria Ejecutiva del
SERPAJ
Casilla 5807
Calle Jauregui #2248,
La Paz, Bolivia

Maria Eugenia Canedo U.
Educadora
UNITAS-CIPCA
Casilla 3522
Santa Cruz
Bolivia

Patricia De Rivas Cottle
Directora,Centro de Promocion
de la Mujer
Casilla 21170
La Paz
Bolivia

Enrique Gallegos Munoz
Direccion Nacional de
Educacion de Adultos y
Education No-Formal
La Paz, Bolivia

Ronald Grebe Lopez
Secretario Ejecutivo
Educacion Radiofonica de
Bolivia (ERBOL)
Casilla 5946
La Paz, Bolivia

Imelda Mendez Melgar
Oficina de Asistencia Social
y la Iglesia (OASI)
Calle Cochabamba No 80
Casilla 2273
Santa Cruz, Bolivia

Javier Reyes
Federacion de Educadores
Populares de Base
Casilla 3024
La Paz
Bolivia

Patricia Rivas
Centro de Promocion de la
Mujer "Gregoria Apaza"
Casilla 21170
La Paz
Bolivia

Jorge Rivera Pizarro
Servicio Nacional de Alfabetizacion y Educacion Popular
Casilla 8219
La Paz
Bolivia

Miguel Urioste
Casilla 812
La Paz
Bolivia

BOTSWANA

Joyce Andersen
National Adult Education
Association
Private Bag 0045
Gaborone
Botswana

BRAZIL

Neidson Baptista
MOC, R. Canaa, 112
Sobradinho
Feira de Santana
Bahia
Brazil

Natalia Batista
MOC
Rua Canaa 112
Sabradinho
Feira de Santana, Bahia
Brazil

Neyta Oliveira Belato
FIDENE
Rua San Francisco 501 - Ijui,
Rio Grande do Sul,
Brasil

Carlos Brandao
Universidade de Campinas
Divisao Ciencias Sociais
C.P. 6110
13.100 Campinas, Sao Paulo
Brazil

Ana Maria Brasileiro
Secretaria Ejecutiva, MOBRAL
SCLRN 704/705, Bloco H
Lojas 33/43
70730 - Brasilia D.F.
Brazil

Beatriz A. Cannabrava
Rede Mulher
Caixa Postal 1803
01051-S Sao Paulo - SP
Brazil

Pedro Carvalo
NOVA
Rua Barao do Flamengo 22,
Grupo 803
22222 Rio de Janeiro RJ
Brazil

Joao Francisco De Souza
Centro de Educacao de UFPE
Campus Universitario
Recife - PE
Brazil

Juan Diaz Bordenave
Av. Alexandre Ferreira 318
Lagoa
22470 Rio de Janeiro-RJ
Brazil

Wilson Fava
FASE
Rua das Palmeiras, 90
22.270 Rio de Janeiro
(Botafogo) - RJ
Brazil

Annete Marlene Fernandes Mello
CEPIS
Rua Ministro Godoy 1484
05015, Perdizes
Sao Paulo
Brazil

Elza Ferreira Lobo
Assessora Tecnica, Secretaria
Higiene e Saude do Mun.S.P.
Avenida Paulista 2198
Edif. Central Park - 3 andar
CEP 01310-Sao Paulo, Brazil

Pedro Benjamin Garcia
NOVA
Rua Barao de Flamengo 22
Grupo 803
22222 Rio de Janeiro, RJ
Brazil

Bernadete Lopes da Silva
Centro de Pesquisas dos Direitos Humanos
Seccao de Educacao Olinda
Rua Carpina 67 - Id. Sao Paulo
Recife, Brazil

Vera Maria Masagao Ribeiro
Centro Ecumenico de Doc. e
Informacao (CEDI)
Av. Higienopolis, 983
CEP 01238 Sao Paulo
Brazil

Terezinha Peixoto
Fundacao Educar
R.Voluntarios da Patria 98/106
Botafogo
22270 Rio Janeiro - R.J.
Brazil

Salvador Soler Lostao
INTERENIDADES
Rua dos Medicis 67
50.000 Recife - PE
Brazil

Maria America Ungaretti
Oficial de Projectos
UNICEF
Rua Afonso Cavalcanti
no 455, s/623, Cidade Nova
Rio de Janeiro, Brazil

Moema Viezzer
Coordinadora, Rede Mulher
Caixa Postal 1803
CEP 01051 Sao Paulo
Brazil

Jorge Werthein
Jefe de Proyectos, IICA
Rua da Alfandega, 214
6 andar
20070 Rio de Janeiro, RJ
Brazil

BULGARIA

Prof. Girgin Girginov
George Kirkov Society for
Dissemination of Scientific
Knowledge
Graf Ignater Str. No. 2
Sofia 1000, Bulgaria

Natasha Mihova
Georgi Kirkov Society for
Dissemination of Scientific
Knowledge
Graf Ignater Str. No. 2
Sofia 1000, Bulgaria

CAMEROON

Hansel Eyoh
Secretary-General
Union of African Performing
Artists
P.O. Box 8222
Yaounde, Cameroon

CANADA

Ruth Baldwin
President
World Literacy of Canada
43 Eccles Street
Ottawa, Canada
K1R 6S3

Tom Balke
16 Glenholme Avenue,
Toronto, Ontario
M6H 3A9

Paul Belanger
715 de Maricourt
Longueuil, Quebec
Canada J4H 2S5

Dan Benedict
625 West Mall
Apt. 2105
Etobicoke, Ontario
M9C 4W9 Canada

Anne Bernard
Social Sciences Division
International Development
Research Centre
Box 8500
Ottawa, K1G 3H9, Canada

Claude Berube
Membre du "Comite des Pays
Francophones"
Disabled People International
14 rue Pelletier
Cabano, Quebec G0L 1E0 Canada

Andres Blackwell
International Council for
Adult Education
29 Prince Arthur Ave.
Toronto, Ontario
Canada M5R 1B2

Danielle Blondeau
c/o Faculte des sciences de
l'education,
GREP, Cite Universitaire
Universite Laval
Quebec, Canada G1K 7P4

Roger Boshier
Professor of Adult
Education
University British Columbia
5760 Toronto Road
Vancouver, V6T 1L2, Canada

Eduardo Boza
Fiscal Officer
ICAE
29 Prince Arthur Avenue
Toronto, Ontario
Canada M5R 1B2

Joan Brown-Hicks
President, CCLOW
Halifax City Regional Library
5381 Spring Garden Road
Halifax, Nova Scotia
B3J 1E9, Canada

Lynn Burton
Head, Education and Training,
Canadian Labour Market and
Productivity Centre,
P.O. Box 3424, Station 'D',
Ottawa, Ontario K1P 6L4

Paz Buttedahl
Senior Program Officer for
Latin America
IDRC
60 Queen St., 7th Floor
Ottawa, Canada K1G 3H9

Phil Candy
Department of Adult Education
University of B.C.
5760 Toronto Road
Vancouver, B.C.
Canada V6T 1L2

Marlene Castellano
Department of Native Studies
Trent University
c/o Box 89
Shannonville, Ontario
Canada K0K 3A0

Greg Conchelos
Professor
Department of Native Studies
Trent University
Peterborough, Ontario
K9J 7B8 Canada

J.W. Cosman
1265 Carson Ave.
Dorval, Quebec
Canada H9S 1M5

Lea Cousineau
10726 Olympia
Montreal, Quebec
H2C 2W5 Canada

Esther Desilets
directrice general
ICEA
506 est Rue Ste Catherine
Suite 800
Montreal, Canada H2L 2C7

Serge Doyon
Secr't a l'Educ. des Adultes
Ministere Conseil Executif
875 Grande Allee est
Edifice H, 3rd Etage
Quebec, Que. G1R 4Y6 Canada

James Draper
Department of Adult Education
OISE
252 Bloor Street West
Toronto, Canada
M5S 1V6

Marsha Forrest
Faculty of Education
York University
4700 Keele Street
Downsview, Ontario
Canada M3J 1P3

Daina Green
Equal Opportunities Coordinator, Ontario Public Service
Employees Union
1901 Yonge St.
Toronto, Ont., Can., M4S 2Z5

Budd Hall
Secretary-General
ICAE
29 Prince Arthur Avenue
Toronto, Ontario
Canada M5R 1B2

Remmelt Hummelen
International Popular
Theatre Alliance
980 Broadview Ave, Suite 1209
Toronto, Ontario
Canada M4K 3Y1

Anne Ironside
Director, Public Affairs Prog
Centre for Continuing Educ.
University of B.C.
Vancouver, B.C.
V6T 1W5 Canada

Michele Jean
Assistant Deputy Minister
Department of Manpower &
Security of Revenue
255, boulevard Cremazie, 3e
Montreal, Canada H2M 1L5

Yusuf Kassam
Director of Programmes
ICAE
29 Prince Arthur Avenue
Toronto, Ontario
Canada M5R 1B2

Ron Leger
Director, INGO Division
Canadian International
Development Agency
200 Promenade du Portage
Hull, Quebec K1A 0G4 Canada

Gower Markle
17 Bay Hill Ridge
Stittsville, Ontario
K0A 3G0 Canada

Judith Marshall
10 Walmer Road,
Apt. 505
Toronto, Ontario
M5R 2W4

D'Arcy Martin
Coordinator
Workers' Education Program
Int. Council for Adult Educ.
29 Prince Arthur Ave., Toronto
Ontario M5R 1B2, Canada

Don McCaskill
Department of Native Studies
Trent University
Peterborough, Ontario
K9J 7B8 Canada

Jack McNie
66 Forsythe Avenue North
Hamilton, Ontario
Canada L8S 4E3

Lucien Morin
Faculte des sciences de
l'education
GREP, Cite universitaire
Universite Laval
Quebec, Canada G1K 7P4

Claire Morris
Deputy Minister
Department of Health
Province of New Brunswick
Fredericton, N.B.
Canada E3B 5H1

John Morris
Extension & Summer Session
University of New Brunswick
P.O. Box 4400
Fredericton, New Brunswick
Canada E3B 5A3

Ian Morrison
Executive Director, Canadian
Association for Adult Educ.
29 Prince Arthur Avenue
Toronto, Ontario
Canada M5R 1B2

Jim Morrison
Dean of Arts
St. Mary's University
6289 Yale Street
Halifax, Nova Scotia B3L 1C9
Canada

Sheila Morrison
c/o Dean of Arts
St. Mary's University
6289 Yale Street
Halifax, Nova Scotia
B3L 1C9, Canada

Jack Pearpoint
Frontier College
31 Jackes Avenue
Toronto, Ontario
M4T 1E2 Canada

Bill Sainnawap
Big Trout Lake Training
Program
c/o 76 Parkway Avenue
Toronto, Ontario
Canada M6R 1T5

Cameron Sainnawap
Big Trout Lake Training
Program
Big Trout Lake, Ontario
Canada P0V 1G0

Dana Shaikh
117 Chaplin Crescent
Toronto, Ontario
Canada M5P 1A6

Louise Toupen
Inst. Canadien d'Education
des Adultes
506 est rue Ste. Catherine
Suite 800, Montreal
Quebec, Canada H2L 2C7

Lynda Yanz
Participatory Research Group
229 College St. West
3'rd Floor
Toronto, Ontario
Canada M5T 1R4

CHILE

Hugo Arevalo
Lynch Norte 688,
La Reina,
Santiago,
Chile

Ximena Arrieta
Edo. Castillo Velasco 569
Santiago,
Chile

Bernardo Arroyo
Casilla 739
Temuco
Chile

Carlos Eugenio Beca
Comision Organizadora
Encuentro de Educacion
Popular
Brown Sur 247
Santiago, Chile

Maria Cofre
Lynch Norte 688,
La Reina,
Santiago,
Chile

Juan Colompil
Consejo de Educacion de
Adultos de America Latina
Casilla 6257, Correo 22
Santiago
Chile

Adriana Delpiano
Investigadora - Educadora
PIIE
Brown Sur 247
Santiago
Chile

Joey Edwardh
Consejo de Educacion de
Adultos de America Latina
Casilla 6257, Correo 22
Santiago
Chile

Nora Ibarra
Assoc. Chilena de Proteccion
 de la Familia
Casilla 16504, Correo 9
Santiago
Chile

Cristina Larrain
CEAAL
Casilla 6257
Santiago 22
Chile

Eduardo Walker Larrain
Centro de Investigacion y
Planificacion del Medio Amb.
Juan Crisostomo Jaques 2268
Santiago
Chile

Carlos Lopez
CEAAL
Casilla 6257
Santiago 22
Chile

Teresa Marshall
CEAAL
Casilla 6257
Correo 22
Santiago, Chile

Liliana Martinez
CEAAL
Casilla 6257
Santiago 22
Chile

Sergio Martinic
CIDE
Erasmo Escala 1825
Santiago
Chile

German Molina
Coordinador Programa de
Educacion para la Paz
CEAAL
Casilla 6257, Correo 22
Santiago, Chile

Hernan Mondaca
Edo. Castillo Velasco 569
Santiago
Chile

Ximena Montero
CEAAL
Casilla 6257
Santiago 22
Chile

Ivan Nunez
Director
PIIE
Brown Sur 247
Santiago
Chile

Oscar Nunez
CEAAL
Casilla 6257
Santiago 22
Chile

Carlos Ochsenius
CENECA
Sta. Beatriz 106
Santiago
Chile

Carlota Olavarria
CEAAL
Casilla 6257
Santiago 22
Chile

Jorge Osorio Vargas
CEAAL
Casilla 6257
Santiago 22
Chile

Gabriela Pischedda
CEAAL
Casilla 6257
Santiago 22
Chile

Rafael Pizarro
SEPADE
Bustamente 76
Santiago
Chile

Francisco Prado Oyarzo
Jose Miguel Infante 3047
Santiago
Chile

Jose Rivero
Especialista Regional en
Education de Adultos - UNESCO
Casilla 3187
Santiago
Chile

Eugenio Rodriguez
Oficina Iberoamericana
 de Educacion
Las Hualtatas 9490
Santiago, Chile

Silvia Rojas
CEAAL
Casilla 6257
Santiago 22
Chile

Francisco Vio Grossi
Secretary-General, CEAAL
Casilla 6257
Correo 22
Santiago, Chile

Patricio Yanez
CEAAL
Casilla 6257
Correo 22
Santiago, Chile

Mireya Zambrano N.
CAPIDE
Trizano 270
Casilla 739
Temuco
Chile

Berta Zuniga
Consejo de Educacion de
 Adultos de America Latina
Casilla 6257, Correo 22
Santiago
Chile

CHINA

Xing Chunjie
Deputy Director, No. 3 Dept.
 of Higher Education, State
 Education Commission China
37 Damucang Hutong
Beijing, China

Sun Dongtang
Deputy Director, Dept. Adult
Education, State Education
Commission of China
37 Damucang Hutong
Beijing, China

Wang Xiang
Staff Member, Dept. External
 Affairs, State Education
 Commission of China
37 Damucang Hutong
Beijing, China

COLOMBIA

Benjamin Alvarez
CIID
Apartado Aereo 53016
Bogota
Colombia

Santiago Bernal Telles
Asesor Especial de la
 Presidencia de la Republica
Casa Rosada
Bogota, Colombia

Luz Betti
Apartado Aereo 40446
Bucaramanga
Colombia

Lola Cendales G.
Dimension Educativa
Apartado 17574
Bogota
Colombia

Jaime Diaz Castaneda
CODECAL
Apartado 20439
Colombia

Orlando Fals Borda
Punta de Lanza
Apartado Aereo 52508
Bogota
Colombia

Siegfried Klante
Apartado Aereo 14
Valledupar
Colombia

Ruby Mendez
Directora General
Instituto de Capacitacion
para Adultos Rosita Davila
Apartado Aereo 14
Valledupar, Cesar, Colombia

Leopoldo Munera Ruiz
CINEP
Carrera 5 # 33A-08
Bogota
Colombia

Diana Ochoa
c/o Asociacion Alemana para
 Educacion de Adultos
Apartado 10 009
Cali
Colombia

Mario Peresson
Director
Dimension Educativa
Apartado 17574
Bogota
Colombia

Michael Samlowski
Apartado Aereo 40446
Bucaramanga
Colombia

Miryam Zuniga-Escobar
Facultad de Educacion
Universidad del Valle
A.A. 25360
Cali
Colombia

COSTA RICA

Isolda Arita
CODEHUCA
Apartado Postal 189
Paseo de Los Etudiantes
San Jose
Costa Rica

Francisco Gutierrez Perez
Director, Instituto Latino-
 Americano de Pedagogia de
 la Comunicacion (ILPEC)
Apartado 201
Heredia, Costa Rica

Oscar Jara
ALFORJA
Apartado 369
San Jose
Costa Rica

CUBA

Oreste. Martinez Oramas
Director Educacion de Adultos
Ministerio de Educacion
Obispo 160
Ciudad de la Habana
Republica de Cuba

DENMARK

Oivind Arnfred
Chairman, Nordic Folk High
 School Council International
 Committee
Thorsvej 30
DK 8680 RY Denmark

Poul-Erik Kandrup
Secretary, Danish Council
 for Adult Education
Longangstraede 37, 2
1468 Copenhagen K
Denmark

Peter Olaf Looms
Danmarks Radio
Depto de Emisiones Educativas
Islands Brygge 81
DK-2300 Copenhague S,
Danmarks

DOMINICAN REPUBLIC

Ana Estela Henriquez R.
CEDEE
Santiago 153
Zona 7 - Sto. Domingo
Republica Dominica

Ramon Martinez P.
Comite Dominicano de los
 Derechos Humanos
Calle Osvaldo Baez No 5 Altos
Santo Domingo, D.N.
Republica Dominicana

Magaly Pineda
Centro de Investigacion para
 la Accion Femenina (CIPAF)
Benigno Filomeno de Rojas 307
Santo Domingo
Republica Dominicana

Deyanira Taveras
Comite Dominicano de los
 Derechos Humanos (C.D.H.)
Osvaldo Baer # 5 Altos
Apartado 2270, Santo Domingo
Dominican Republic

ECUADOR

Jose Lopez Vigil
Director
ALER
Casilla 4639-A
Quito
Ecuador

Elsie Monge Yoder
Comision Ecumenica de DD.HH.
Av. 10 de Agosto y
 Av. Orellano, 5 piso
Quito
Ecuador

Carlos Moreno M.
Inter American Foundation
Georgina Mz.2 #1
P.O. Box 4684
Riobamba, Ecuador

Carlos Rojas Andrade
Casilla 1065
Quito
Ecuador

Rocio Rosero Garces
CEPAM
Casilla 182-C, Suc. 15
Quito
Ecuador

Mesias Tatamuez
Secretario General, FENOC
Casilla 73-25
Correo Central
Quito
Ecuador

ENGLAND

Margaret Davey
Taberner House
Adult Education Department
Park Lane
Croydon CR9 1TP
England

Chris Duke
Dept. of Continuing Education
University of Warwick
Coventry CV4 7AL
England

Paul Fordham
Dean of Education
Director, Dept. of Adult Ed.
University of Southampton
Southampton S09 5NH
United Kingdom

John Fox
Department of Adult Education
University of Southampton
Southampton SO9 5NH
England

Alan Rogers
Commonwealth Association for
Adult Education, Block E
Univ. Village, Univ. of East
Anglia, Wilberforce Road
Norwich, Norfolk, U.K.

Colin Titmus
Exec. Member, Int'l Congress
of University Adult Educ.
Lilac House
Kirkby Malzeard, Ripon
North Yorkshire HE4 3SD, U.K.

FINLAND

Helena Kekkonen
Secretary-General
Association of Finnish
Adult Education Organizations
Museokatu 18 A 9
00100 Helsinki 10, Finland

FRANCE

Serge Cordelier
Representative
Peuple et Culture
108-110 Rue St Maur
75011 Paris
France

Jean Marie Gouault
Ministere de l'Education
Nationale
110, rue de Grenelle
75012 Paris
France

Herbert Jocher
Head, Division of Out-of-
School Education
Council of Europe
F 67006 Strasbourg Cedex
France

Guy Saez
Peuple et Culture
108-110 rue St.Maur
75011 Paris
France

Dorita Saglier
Peuple et Culture
M.F.P.F.
4 Square St. Trence
75011 Paris
France

Bernard Smagghe
Secretaire-general
Peuple et Culture
108-110 rue St Maur
75011 Paris
France

Marie-Pierre Touron
Peuple et Culture de l'Isere
9 Rue de la Poste
38000 Grenoble
France

GERMANY, FEDERAL REPUBLIC OF

Jungen Beyer
Wurzerstr. 82
5300 Bonn 2
Federal Republic of Germany

Prof. Gerd Doerry
Salzbrunner StraBe 29
1000 Berlin 33
Federal Republic of Germany

Gunter Dohmen
Prof. Adult Educ./Chairman
Universitat Tubingen/VHS-
Verband Baden-Wurttemberg
Falkenweg 72
D-7400 Tubingen, W. Germany

Karin Dohmen
Universitat Tubingen/VHS-
Verband Baden-Wurttemberg
Falkenweg 72
D-7400 Tubingen
Federal Republic of Germany

Wolfgang Leumer
German Adult Education
Association
Rheinallee 1
D-5300 Bonn 2
Federal Republic of Germany

Dr. Horst Ruprecht
Prof. of Adult Education,
German Adult Education Assoc.
Rheinalle 1
5300 Bonn 2
Federal Republic of Germany

GHANA

Caroline Adumuah
Ghana National Council for
Adult Education
c/o P.O. Box 31
Legon
Ghana

Miranda Greenstreet
Ghana National Council for
Adult Education
c/o Inst. of Adult Education
University of Ghana
Accra, Ghana

Eric A. Mensah
Institute of Adult Education
University of Ghana
P.O. Box 31
Legon, Ghana

GREECE

Poula Papagianopuolus
Centre for Studies and Self-Education, Greece
17 Ag. Filotheis St.
105 56 Athens
Greece

George Papandreou
Centre for Studies and Self-Education, Greece
17 Ag. Filotheis St.
105 56 Athens
Greece

Jorge Sefertzis
Centre for Studies and Self-Education, Greece
17 Ag. Filotheis St.
105 56 Athens
Greece

GUINEA

Bountouraby Conte
Ministere d'Education
Conakry
Guinea

Mamaodou Keita
Ministere d'Education
Conakry
Guinea

GUYANA

Newton Profitt
Adult Education Association of Guyana
P.O. Box 101111
Georgetown, Guyana

Samuel Small
Coordinator, Department of Extra Mural Studies
University of Guyana
Turkeyen, Greater Georgetown
Guyana

HAITI

Peter Graeff
Service Chretien d'Haiti,
Boite Postale 285,
Port au Prince,
Haiti

Frantz Grandoit
Direction Interdiocesaire d'Alphabetisation
P.O. Box 1744
Port au Prince
Haiti

HONG KONG

Therese Shak
c/o A.E. R.U.
School of Education
Univ. of British Columbia
Vancouver, B.C.
Canada

Charles Wong
Dept. of Extra Mural Studies
Chinese Univ. of Hong Kong
67 Chatham Road South
13 F Kowloon
Hong Kong

INDIA

Suneeta Dhar
Society for Participatory Research in Asia
45, Sainik Farm, Khanpur
New Delhi-110062
India

Madhavrad C. Mane
President
Indian Adult Education Assoc.
17-B, Indraprastha Estate
New Delhi - 110 002
India

Ganesh Pandey
104-A/23, Rambagh
Kanpur - 208 012
Uttar Pradesh
India

J.C. Saxena
Honorary General Secretary
Indian Adult Education Assoc.
17-B, Indraprastha Marg
New Delhi - 110 002
India

Rajesh Tandon
Society for Participatory Research in Asia
45 Sainik Farm, Khanpur
New Delhi 110 062
India

IRAN

Saideh Rezai
International Institute for Adult Literacy Methods
P.O. Box 13145-654
Tehran
Iran

IRAQ

Musari Al-Rawi
Director
Arab Literacy and Adult Education Organization
P.O. Box 3217, Al Saadoon
Baghdad, Iraq

Taha Yassin Ismael
Director-General, Supreme Council for Adult Education
c/o Ministry of Education
Al Saadoon Street
Baghdad, Iraq

ISRAEL

Yeheskel Cohen
c/o Adult Education Assoc. of Israel
P.O. Box 2378
Tel Aviv
Israel 91023

Eitan Israeli
Senior Lecturer
Hebrew Univ. of Jerusalem
Faculty of Agriculture
Rehovot 76-100
Israel

Shimshon Shoshani
Chairman, Adult Education Association of Israel
Tel-Aviv-Yafo Municipality
Kikar Malkhei Israel
64162 Tel-Aviv, Israel

Elena Palmira Smolarz
c/o Adult Education Assoc.
of Israel
P.O. Box 303
Tel Aviv, Israel

ITALY

Luisella Erlicher
AIDEA
Via Thailandia, 12
00144 Rome
Italy

Paola Melchiori
CEDOS/AIDEA
Via Thailandia, 12
00144 Roma
Italy

Gabriella Rossetti
Associate Professor
University of Ferrara
Facolta di Magistero
Via Savonarola 27
44100 Ferrara, Italy

JAMAICA

Honor Ford-Smith
Sistren
100 Hope Road
Kingston 6
Jamaica

Rex Nettleford
Director, Extra Mural Studies
University of the West Indies
P.O. Box 42
Mona, Kingston 7
Jamaica

Leila Thomas
Director, Jamaica Movement
for the Advancement of
Literacy (JAMAL)
P.O. Box 60
Kingston 4, Jamaica

JAPAN

Kazufusa Moro'oka
Professor of Adult Education
Faculty of Education
Kyushu University
Fukuoka
Japan

Toshiko Ozaki
Junshin Girls Junior College
Chikushigaoka 1-1-1
Minami-Ku
Fukuoka
Japan 815

Motonari Sano
Board Member, Japanese
Federation of Social Educ.
National Educ. Centre Bldg.
No. 2-3, Kasumigaseki 3-chome
Chiyoda-ku, Tokyo, Japan

Masahisa Usui
President, JSSAE
Department of Adult Education
University of Tokyo
7-3-1 Honyo, Bunkyo-ku
Tokyo 113, Japan

Makoto Yamaguchi
Kanto Junior College
625, Narushima
Tatebayashi-shi Gunma-ken
Japan, 374

KENYA

Francis Kirumwa
Community Development Dept.
Nairobi City Commission
P.O. Box 52121
Nairobi,
Kenya

David Macharia
Director, Dept. of Adult Ed.
Ministry of Housing and
Social Services
P.O. Box 45958
Nairobi, Kenya

James Ogunlade
Chairman
African Association for
Literacy & Adult Education
P.O. Box 50768
Nairobi, Kenya

Daniel Wabwire
Vice Chairman, National
Christian Council of Kenya
P.O. Box 45009
Nairobi
Kenya

Paul Wangoola
African Association for
Literacy & Adult Education
P.O. Box 50768
Nairobi, Kenya

KOREA, SOUTH

Jong-Gon Hwang
President, Korean Assoc. for
Adult and Youth Education
203-405 Changmi Apt.
11 Shinchun-dong, Kangdong-ku
Seoul 134, Republic of Korea

Won Kuk Park
Chairman, Board of Trustees
Duksung School Foundation
419 Ssang Moon-Dong
Dobong-Ku
Seoul 132, Korea

MACAU

Alexandre Ho
Vice-President
Associacao de Educacao
Permanente de Macau
P.O. Box 1093
Macau

MALI

Halimatou Traore
c/o Francoise Levesque
P.O. Box 1090
Bamako
Mali

MEXICO

Felix Cadena
Centro L.A. de Apoyo al Saber
y la Educ. Popular
Prolongacion Peten 830-102
Col. Sta. Cruz Atoyacs
Benito Juarez, Mexico 03310

Leonor Aida Concha Martinez
Mujeres para el Dialogo
Apartado 19493
Mixcoac
03910 Mexico, D.F.
Mexico

Bertha Diosdado T.
Praxis
Edificio 21. Departamento 404
Villa Olimpica
Col. Miguel Hidalgo
Tlalpan, D.F. Mexico

Sandra Judith Duron
Grupo de Apoyo
Universidad Autonoma Metropo-Litana-Xochimilco
Apartado 19-493, Mixcoac
03910 Mexico,D.F., Mexico

Pablo Latapi S.
Madero 35-3
76750 Tequisquimpan. Qro.
Mexico

Tomas Miklos
Director, Centro Regional de
 Educacion de Adultos y Alfabetizacion Funcional para
 America Latina (CREFAL)
Patzcuaro, Michoacan, Mexico

Carlos Nunez Hurtado
Director, Instituto Mexicano
 para Desarrollo Comunitario
Pino 2237 Col. Del Fresno
Guadalajara, Jalisco
CC 44900 Mexico

Cesar Picon
CREFAL
Apartado 74
Patzcuaro, Mich.
Mexico

Leonardo Ramirez Ortega
Alianza Nacional Ejidal
Netzahualcoyotl No 9-304
 Col Centro
C.P. 06080
Mexico, D.F.

Silvia Van Dijk
Universidad Autonoma
 Metropolitana - Xochimilco
A.Postal 22095
14000 Tlalpan
Mexico D.F.

MOZAMBIQUE

Domingo Chigarire
Adult Education Department
Ministry of Education
Maputo
Mozambique

Helena Francisco
Adult Education Department
Ministry of Educacion
Maputo
Mozambique

Carlos Fumo
Ministry of Education, DNEA
C.P. 34
Maputo, Mozambique

Antonio Jose Goncalves
Adult Education Department
Ministry of Education
C.P. 34
Ave. 24 de Julho
Maputo, Mozambique

Leonardo Nhantumbo
Adult Education Department
Ministry of Education
Maputo
Mozambique

NETHERLANDS, THE

Willem Bax
Director, EBAE
Assoc. of Adult Education Org.
Postbus 367
3800 AJ Amersfoort
The Netherlands

Jan De Vries
Director, SVE: Netherlands
Study & Development Centre
for Adult Educ., P.O. Box 351
3800 AJ Amersfoort
The Netherlands

Piet Dijkstra
Association for Folk
 Highschoolwork
Westerweg 2
1862 CE Bergen NH
The Netherlands

Leo F. B. Dubbeldam
Deputy Director, CESO
Badhuisweg 251
P.O. Box 90734
2509 LS The Hague
The Netherlands

Marc Lammerink
Free University of Amsterdam
c/o Ministerio de Educacion
Managua
Nicaragua

T. Oltheten
CESO
Badhuisweg 251
P.O. Box 90734
2509 LS The Hague
The Netherlands

Dirk J. Van Kooten
Secretary for International
 Relations of VAN & VREDA
50 Cobetstraat
2313 KD Leiden
The Netherlands

NEW CALEDONIA, SOUTH PACIFIC

Tchoeaova Eloi
O.D.I.L.
BP 4166
Noumea
New Caledonia
South Pacific

Marie Claude Tjibaou
O.D.I.L.
BP 4166
Noumea
New Caledonia
South Pacific

Rock Waymtan
O.D.I.L.
BP 4166
Noumea
New Caledonia
South Pacific

Welepa Welepa
O.D.I.L.
BP 4166
Noumea
New Caledonia
South Pacific

NEW ZEALAND

Penny Eames
General Secretary
New Zealand Workers'
 Educational Association
72 Taranaki Street, POB 6241
Wellington, New Zealand

Pauline T. Higgins
39 Donnelly Drive
Wainniomata
Wellington
New Zealand

Peti Manawaiti
Walker Rd.
Tekuik
North Island
New Zealand

Katerina Mataira
National Council of Adult
Educacion
P.O. Box 12.114
Wellington North
New Zealand

NICARAGUA

Heather Chetwynd
Telcor JN
Apartado 5737
Managua,
Nicaragua

Molena De Montis
c/o Universidad Centro-
Americana, Dept de Sociologia
Facultad de Humanidades
Apartado 69
Managua, Nicaragua

Adolfo Lopez Campo
Direccion General de Educacion
de Adultos
Ministerio de Educacion
Apartado Postal 509
Managua, Nicaragua

Francisco Mondragon E.
Consejo Nacional de Educacion
de Adultos de Nicaragua
Complejo Civico"Camilo Ortega
Saavedra", Modulo "L"
Managua, Nicaragua

Carlos Tamez Luna
Sub-Secretaria General
Ministerio de Educacion
Centro Civico
Managua, Nicaragua

Rosa Maria Torres
CRIES
Apartado Postal 3516
Managua
Nicaragua

Ricardo Zuniga
Centro de Educacion Promocional Agraria (CEPA)
Apartado P-50
Managua
Nicaragua

NIGERIA

Beatrice Myra Ajayi
Chief Inspector of Education
Ministry of Education
P.O. Box 7253, Secretariat
Ibadan
Nigeria

Prof. Jones A. Akinpelu
Professor, Department of
Adult Education
University of Ibadan
Ibadan
Nigeria

Emmanuel Gaadi
Assistant Director of
Education (Adult)
Federal Ministry of Education
Victoria Island, Lagos
Nigeria

Mrs. Amelia N. Jaja
Department of Adult and
Continuing Education
University of Calabar
P.M.B. 1115
Calabar, Nigeria

Professor J.T. Okedara
Head
Department of Adult Education
University of Ibadan
Ibadan, Nigeria

Dr. Nduka Okoh
President, NNCAE
Department of Adult Education
& Extra-Mural Studies
Univ. of Benin, PMB 1154
Benin City, Nigeria

Michael Omolewa
Secretary, NNCAE
Department of Adult Education
University of Ibadan
Ibadan, Nigeria

NORWAY

Jose Antonio Merino
AOF Arbeinernes
Opplysningsforbund
Folkets Hus - Postboks 2131
7001 Trongheim
Norway

Magne Svartbekk
AOF Arbeinernes
Opplysningsforbund
Folkets Hus - Postboks 2131
7001 Trondheim
Norway

Ingelise Udjus
Norwegian National Council
for Museums
Statens Museumsrad
Grev Wedels pl. 1
0151 Oslo 1, Norway

PAKISTAN

Mr. Inayatullah
Chairman, Pakistan Assoc.
for Adult Education
56, Margalla Road, F-7/2
Islamabad, Pakistan

PALESTINE

Nabila Breir
Higher Council for Literacy &
Ad. Ed. for Palestinian People
c/o UNICEF
P.O. Box 5902
Berirut, Lebanon

PANAMA

Raul Leis
CEASPA
Apartado 6-133
El Dorado
Panama

Milton Martinez
Centro de Educacion
Capacitacion y Tecnologia
Educativa,
Casilla 1730,
Asuncion, Paraguay

PARAGUAY

Cristobal Ortiz
Mision de la Amistad
Casilla 255
Asuncion
Paraguay

PERU

C. Francisco Ballon Aguirre
CIPA
Av. Ricardo Palma 666
Lima 18, Peru

Sigfredo Chiroque Chunga
Revista Autoeducacion
Av. Salaverry 2409,
Block B, of. 302
San Isidro - Lima
Peru

Karl Clement
Naumann Foundation
Lima
Peru

Alejandro Cossianovich
Instituto de Pedagogia Popular
Apartado 11815
Lima
Peru

Jose Domingo Cotos Duran
ALFALIT EN EL PERU
Apartado 3997
Lima 100
Peru

Alejandro Cusiamovic
Revista Autoeducacion
Av. Salaverry 2409,
Block B, of 30L
San Isidro, LIMA
Peru

Luis Carlos Gorriti G.
Asociacion Nacional de
Centros de Investigacion
Promocion Social Y Desarrollo
Pablo Bermudez 285, of. 801
Lima 11, Peru

Virginia Guzman Barcos
"Flora Tristan"
Parque Hernan Velarde No. 42
Lima 1
Peru

Walter Heredia
CAAAP
Calle Aguirre 1074
Apartado 378
Iquitos
Peru

Manuel Iguinez E.
Director, TAREA, Asociacion
de Publicaciones Educativas
Horacio Urteaga 976 -
Jesus Mairia
Lima 11, Peru

Alfonso Lizarzaburu
c/o Peuple et Culture
108-110 Rue St. Maur
Paris 75011
France

Cecilia Olea
Centro de la Mujer Peruana
"Flora Tristan"
Parque Hernan Velarde No. 42
Lima 1
Peru

Alfredo Prado Prado
28 de Julio
No. 540
Ayacucho
Peru

Lorenzo Quiroz Bayes
Federacion Interamericana de
Educacion de Adultos
Percy Gibson Moller 315
San Isidro, Lima 27
Peru

Natalia Rodriguez
Jr. Pariacoto No. 979,
Brena
Lima
Peru

Edda Roncal S.
Las Retamas No. 307,
Urb. Recaudadores,
Salamanca de Monterrico
Ate, LIMA,
Peru

Emma Lucia Rotondo
Asociacion Nacional de
Centros de Investigacion,
Promocion Social Y Desarrollo
Pablo Bermudez 285, of. 801
Lima 11, Peru

Miguel Rubio Zapata
Grupo Cultural Yuyachkani
Apartado 5781
Lima 1
Peru

PHILIPPINES

Eileen Belamide
Farmers' Assistance Board
Box AC 0623
Quezon City,
Philippines

Nestor Horfilla
Mindanao Community Theatre
Network
P.O. Box 319
Davao City 9501
Philippines

Lutgardo-Gardy Labad
Philippine Educational
Theatre Association
P.O. Box 463
Manila
Philippines

Ermelina Mondejar
Institute for the Development
of Educational and
Ecological Alternatives,
P.O. Box 20437, DHCC,
N.Y., N.Y. 10017, U.S.A.

Silvia Rachel Reyes
Farmers' Assistance Board
Box AC 0623
Quezon City
Philippines

Maria Villariba
Director
Center for Women's Resources
2nd Floor,Mar Santos Building
43 Roces Avenue, Quezon City
Philippines

POLAND

Janusz Gorski
President
Towarzystwo Wiedzy
Powszechnej
Palac Kultury 1 Nauki, XIIP
Warszawa 00-901, Poland

Marek Zukowski
Secretary General
Towarzystwo Wiedzy
Powszechnej
Palac Kultury 1 Nauki, XIIP
Warszawa 00-901, Poland

PORTUGAL

Carlos Cardoso Alves
Fundacao Calouste Gulbenkian
Avenida de Berna
1000 Lisboa
Portugal

SAINT LUCIA

Claudia Francis
St. Lucia Association for
Continuing and Adult Educ.
P.O. Box 1097
Castries
St. Lucia, W.I.

SAINT VICENT & THE GRENADINES

Michael Browne
St. Vincent Union
of Teachers
P.O. Box 304
St. Vincent, West Indies

SCOTLAND

George Burt
Scottish Adult Basic
Education Unit
Atholl House
2 Canning Street
Edinburgh EH3 8EG Scotland

Elisabeth Gerver
Director
Scottish Institute of
Adult Education
30 Rutland Square
Edinburgh, Scotland EH1 2BW

SENEGAL

Mouhamadou L. Kane
Direction Alphabetization
Ministe d'Education
29 Rue Vincens
Dakar
Senegal

SIERRA LEONE

Ibrahim Bangura
Sierra Leone Adult Education
Assoc. c/o Adult Educ. Unit
Ministry of Education
New England, Freetown
Sierra Leone

SPAIN

Jorge Luis Cavodeassi F.
Coordinador de Programas
Oficina de Educacion Ibero-
americano, Ciudad Univ.
Edificio OEI
28040 Madrid, Spain

Maria Izarra Perez
Coordinadora, Colectivo
Alfabetizacion Rural
CAR-MCPA-Sierres 20-1
41004 Sevilla
Spain

Manuel Jimenez
Radio ECCA
Avenida Mesa y Lopez 38
Apartado 994
Las Palmas de Gran Canaria
Spain

Juan Pedro Perdomo
Direccion General de
Promocion Educativa
Consejeria Educacion de
Islas Canarias
Islas Canarias, Spain

Maria Jesus Porras
Direccion General de
Promocion Educativa
Consejeria Educacion de
Islas Canarias
Islas Canarias, Spain

Jaime Sarramona
Oficina de Educacion
Iberoamericana
Ciudad Universitaria
Edificio OEI
28040 Madrid, Spain

SRI LANKA

Jaya Gajanayake
Vice-President, National
Assoc. for Total Education
14/1, Uyankele Rd.
Panadura
Sri Lanka

W.Ananda Jayawardana
President
National Association for
Total Education
176/22 Thimbirigasyaya Road
Colombo 5, Sri Lanka

Amara Peeris
Former Secretary, National
Assoc. for Total Education
14/1, Uyankele Rd.
Panadura
Sri Lanka

W.M.K. Wijetunga
Secretary General
Asian and South Pacific
Bureau of Adult Education
30/63A, Longden Place
Colombo-7, Sri Lanka

SUDAN

Hashim Sati
National Council of Literacy
and Adult Educacion
P.O. Box 2588
Khartoum,
Sudan

Abdelwahid Yousif
UNEDBAS
c/o UNESCO
Place de Fontenoy
75700 Paris
France

SWAZILAND

Frances Moitse
University of Swaziland
Division of Extra Mural
Services
P/Bag Kwaluseni
Swaziland

SWEDEN

Peter Engberg
Folkbildningsforbundet
Industrigatan 4B ltr
S-11246 Stockholm
Sweden

Robert Hoghielm
President, ILSCAE
Stockholm Institute for Education
100 26 Stockholm,
Sweden

Johan Norbeck
Universitetet i Linkoping
Inst. for Lararutbildning
Ostgotagatan 12
581 83 Linkoping
Sweden

Jan-Erik Perneman
Secretary, Nordic Folk High School Council
c/o Nordic Folk Academy
Box 1001
S-44225 Kungalv, Sweden

Kjell Rubenson
Linkoping University
Department of Education
S-581 83 Linkoping
Sweden

SWITZERLAND

Hans Amberg
Director, Swiss Federation for Adult Education (SFAE)
Oerlikonerstrasse 38
CH 8057 Zurich
Switzerland

Antonio Faundez
Consultant
World Council of Churches
150, route de Ferney
CH 1211 Geneva 20
Switzerland

Jorge Giusti
Workers' Education Branch
International Labour Org.
P.O. Box 500
CH 1211 Geneva 22
Switzerland

Fernand Vincent
Secretaire General
Innovations et Reseaux pour le Developpement
Case 116, 3 rue de Varembe
1211 Geneve 20, Switzerland

SYRIA

Ghada Al-Jabi
Director
Literacy Department
Ministry of Culture
Damascus
Syria

TANZANIA

Rukia Mohammed Issa
c/o P.O. Box 919
Zanzibar
Tanzania

Mr. D.P. Sizya
Secretary General
National Adult Education Association of Tanzania,
c/o P.O. Box 7484
Dar es Salaam, Tanzania

Mohammed Tikly
Director, Solomon Mahlangu Freedom College
P/Bag Mazimbu
Morogoro, Tanzania

THAILAND

Chanuudhi Varavarn
Faculty of Architecture
Chulalongkorn University
Bangkok
Thailand

Kasama Varavarn
Director
Planning and Research Div.
Dept. of Nonformal Education
Ministry of Education
Bangkok, Thailand

Kowit Vorapipatana
Director General
Department of Nonformal Education
Ministry of Education
Bangkok, Thailand

TRINIDAD & TOBAGO

Gilda Achong
c/o CARCAE
c/o Extra Mural Studies Unit
University of the West Indies
St. Augustine
Trinidad and Tobago

Claudia Harvey
CARCAE
c/o Extra-Mural Unit
University of the West Indies
St. Augustine,
Trinidad & Tobago

Esmond Ramesar
Secretary, CARCAE
c/o Extra-Mural Studies Unit
University of the West Indies
St. Augustine
Trinidad & Tobago

D. Archbald- Rousseau
Training Division
Government of Trinidad and Tobago
40-42 Henry St.,Port-of-Spain
Trinidad and Tobago, W.I.

UGANDA

Anthony Okech
Secretary
National Adult Education Association
P.O. Box 8174
Kampala, Uganda

U.S.S.R.

Mikhail V. Kabatchenko
USSR Academy of Pedagogical Sciences
Moscow
U.S.S.R.

Mikhail F. Mikhno
UNESCO Commissionfor the U.S.S.R.
Moscow
U.S.S.R.

Alexandre Vladislavlev
Vice Chairman, Board of Administration 'ZNANIE'
Projezd Serova 4
101000 Moscow
USSR

UNITED STATES OF AMERICA

Hal Beder
Past President, ILSCAE
Centre for Adult Education
10 Seminary Place
New Brunswick, New Jersey
08903 U.S.A.

Nancy Blackman
Director, Nat'l Standing
Committee on Reschooling the
Adult Worker
University of Rhodes Island
Kingston, RI 02881-0818 USA

L. Dave Brown
President, Institute for
Development Research
710 Commonwealth Avenue
Boston, Ma. 02215
U.S.A.

Beverly Cassara
Adult Education
University of District of
Columbia
2565 Georgia Avenue, N.W.
Washington, D.C. 20001 U.S.A.

Alexander Charters
216 Lockwood Road
Syracuse, New York
13214 U.S.A.

Phyllis Cunningham
Adult Continuing Education
Gabel Hall
Northern Illinois University
DeKalb, Illinois
60115 U.S.A.

Lloyd David
Executive Director
Continuing Education Inst.
33 Ship Avenue
Medford, MA
02155 U.S.A.

Edward J. Durnall
Division of Continuing Educ.
University of New Hampshire
6 Garrison Avenue
Durham, New Hampshire
03284 U.S.A.

Arlon Elser
Program Director
W.K. Kellogg Foundation
400 North Avenue
Battle Creek, Michigan
49016 U.S.A.

Alan E. Farstrup
Director of Research
International Reading Ass't.
800 Barksdale Road
PO Box 8139, Newark
Delaware 19714-8139, U.S.A.

Edmund J. Gleazer, Jr.
Department of Education
George Washington University
Washington, D.C.
20052 U.S.A.

James Gollattscheck
American Association of
Community & Junior Colleges
One Dupont Circle, NW
Suite 410
Washington, DC 20036 U.S.A.

Wes Hare
Twin Streams Educational
Center, Inc.
243 Flemington Street
Chapel Hill, NC
27514 U.S.A.

Alan Knox
Continuing Education
264 TEB, Univ. of Wisconsin
225 N. Mills St.
Madison, WI
53706 U.S.A.

John MacKenzie
Coalition of Adult Educ. Org.
c/o Labor Studies Center
University of D.C.
724 Ninth Street N.W.
Washington, D.C. 20001 U.S.A.

Lucille Mair
Undersecretary-General
United Nations
New York, N.Y.
U.S.A.

Valerie Miller
1736 Columbia Rd.
Apt. 104
Washington
D. C. 20009
U.S.A.

Larry Olds
College for Working Adults
Minneapolis Community College
3322 15th Ave. So.
Minneapolis, Minnesota
55407 U.S.A.

Leonard P. Oliver
Oliver Associates
3429 34th Place, NW
Washington, D.C.
20016 U.S.A.

Dorothy Ortner
Director, A.B.E.
Intermedia
National Council of Churches
475 Riverside Drive
New York, N.Y. 10015 U.S.A.

Carlos Paldao
Dept. of Educational Affairs
Organization of American
States
1889 "F" Street, 5th Fl. NW
Washington, D.C. 20006 U.S.A.

Norman Rappaport
c/o Coalition of Adult
Education Organizations
University of Virginia
2990 Telestar Court
Falls Church, VA. 22042, USA

Yvonne Rappaport
President, Coalition of Adult
Education Organizations
c/o University of Virginia
2990 Telestar Court
Falls Church, VA 22042 USA

Betty Reardon
Teachers College
Columbia University
Box 171
New York, N.Y.
10026 U.S.A.

URUGUAY

Maria Frinee Arocena Salomon
Ayuda Mutua
Canelones 1348
Montevideo
Uruguay

F. Sorondo Bataller
SERPAJ
Plaza Independencia 723
Apartamento 701
Montevideo
Uruguay

Raul Enrique Bidart Saibene
Director Ejecutivo, IPRU
Cerrito 475, ler. piso
Montevideo
Uruguay

Alicia Canapales
Instituto de Promocion
Economico Social de Uruguay
Cerrito 475, piso 1,
Montevideo,
Uruguay

Arles Caruso
Centro Coop. Uruguayo
Dante 2226,
Montevideo,
Uruguay

Eduardo Juan Casanova A.
Co-director, Centro de Medios
Audiovisuales (CEMA)-Uruguay
Venezuela 1410
Montevideo
Uruguay

Ricardo Cetrulo
Instituto del Hombre,
Canelones 1706,
Apartamento 29,
Montevideo,
Uruguay

Kirai De Leon
Grupo de Estudios Sobre la
Condicion de la Mujer
Juan Paullier 1174
Montevideo
Uruguay

Cledia De Mello
Centro de Educacion Natural e
Integral (C.E.N.I.)
Luis A. de Herrera 4092
Montevideo
Uruguay

Maricruz Diaz Alvear
Movimiento de Teatro Barrial
c/o CEMA
Venezuela 1410
Montevideo
Uruguay

Cristina Etorena
Centro de Educacion Natural e
Integral (C.E.N.I.)
Luis A. Herrera 4092
Montevideo
Uruguay

Pedro Frontini
CIPFE
Canelones 1174
Montevideo
Uruguay

Ana Hirsz
c/o Gabriel Kaplun
Yaro 1291
Montevideo
Uruguay

Mario Kaplun
c/o Gabriel Kaplun
Yaro 1291
Montevideo
Uruguay

Juan J. Mosca
SERPAJ
Pza. Independencia 723
Apartamento 701
Montevideo
Uruguay

Luis Perez Aguirre
Pza. Independencia 723
Apartamento 701,
Montevideo
Uruguay

VENEZUELA

Felix Adam
Federacion Interamericana de
Educacion de Adultos
Apartado 20016 San Martin
Caracas 1020
Venezuela

Ligia Bolivar
CESAP
Apartado 4240
Caracas 1010-A
Venezuela

Roque Carmona
c/o CESAP
San Jose de Avila
Apdo 4240
Caracas 1010 A
Venezuela

Eriberto Gesto
Federacion Interamericana de
Educacion de Adultos
Apartado 20016 San Martin
Caracas 1020
Venezuela

Jose Ramon Llovera
Coordinador
CESAP
Apartado 4240
Caracas 1010 A
Venezuela

Rosa Paredes
Apartado 4240
Caracas 1010-A
Venezuela

Juan Vives Suria
Fundalatin
Apartado 68.146
Caracas 1062-A
Venezuela

VIRGIN ISLANDS

Nan Elsasser
College of the Virgin Islands
Charlotte Amalie
St. Thomas
Virgin Islands
00802

YUGOSLAVIA

Ana Kranjc
Princiceva 3
6121 Ljubljana
Yugoslavia

ZAMBIA

Bernadette Matyola
Vice Chairman
Women's Section
Adult Education of Zambia
P.O. Box 50297
Lusaka, Zambia

Derek Mulenga
Chairman, African Participatory Research Network
University of Zambia
P.O. Box 32379
Lusaka, Zambia

Maximina Mwale
Ndola School for Continuing
Education
P.O. Box 70495
Ndola
Zambia

ZIMBABWE

Ines Paulina Grainger
Lecturer and Researcher
University of Zimbabwe
P.O. Box HG18, Highlands
Harare
Zimbabwe

Brian Mukasa
Zimbabwe National Council for
Adult Education
c/o Ranche House College
P.O. Box 1880
Harare, Zimbabwe

Kate Ramushu
Interim Secretary, Zimbabwe
National Council for Adult
& Non-Formal Education
13 Dale Road, Adylinn
Marlborough, Harare, Zimbabwe

Evelyn Shava
Director, The Adult Literacy
Organization of Zimbabwe
P.O. Box 4480
Harare, Zimbabwe

No address was supplied for the following participants:

ARGENTINA

Susana Aparicio
CONICET

Susana Audero
Secretaria de Agricultura

Lea Blatt

Maria del C. Borro
Secretaria de Agricultura

Maria Butti
CARITAS

Arturo Julio Cores

Maria Fernanda Curia

Zulema De la Ria

Marcela Del Valle

Rodolfo Dofont

Raquel Fernandez

Susana Ferraris
INEA

Gladys Flores

Raquel Gimenez
MEBA

Maria Elisa Giommetti

Marcela Gomez

Marta Gonzalez de J.

Graciela Gorini

Claudia Jacinto
CEIL-CONICET

Alejandra Libenor

Liliana Louys

Eduardo Marbach

Olga Martinez de S.
A.T.P.E.A.

Maria Cristina Menini de S.

Neide Silva

Marcelo Souza

CHILE

Roberto Orofco

Eduardo Walker
CIPMA

COLOMBIA

Luz Estela Garcia
Centro de Investigacion y
Educacion Popular (CINEP)

Luis Oscar Londono Zapata

Luz Stella Rios
CAMINA, Ministerio de
Educacion Nacional

COSTA RICA

Jose Campos
Ministerio de Educacion

Gerardo Chacon

DENMARK

Gurli Jakobsen

DOMINICAN REPUBLIC

Juan Ramon Rivas
IDEPAC

GREECE

Elizabeth Kontozis

MEXICO

Teresa Escobar

Rodolfo Fernandez

Silvia Schmelkes
Centro de Estudios Educativos

Marcela Otero

Lila Perez
Comision de Derechos Humanos

Graciela Perez Aguilar

Elba Piccaro
Salud Escolar

A. Luis Publiese
ADIPEA

Nestor Hugo Quiroga
Plan Nacional de
Alphabetizacion

Graziella Roisecco

Yolanda Roman

Daniela Ruiz Diaz
ADIPEA

Gustavo Sobrero

Loreta Suarez

Nidia Tagliabue

Jorge Viapiano

Graciela Zimerman
Departamento Salud Mental

BOLIVIA

German Crespo
Derechos Humanos

Paulino Huamani

Maria Lohman
INEDER

BRAZIL

Neyta Belato Oliveira
Fidene/Unifui

Iraci Alves Brasil

Nadia Rodriguez da S.
Movimento Brazileiro de
Alfabetizacao